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THE

CHRISTIAN BRAHMUN;

OR,

MEMOIRS

OF THE

LIFE, WRITINGS, AND CHARACTER

OF THE

CONVERTED BRAHMUN, BABAJEE.

INCLUDING

ILLUSTRATIONS OF THE DOMESTIC HABITS, MANNERS, CUSTOMS, AND SUPERSTITIONS OF THE HINDOOS; A SKETCH OF THE DECKAN AND NOTICES OF INDIA IN GENERAL, AND AN ACCOUNT OF THE AMERICAN MISSION AT AHMEDNUGGUR.

BY THE

REV. HOLLIS READ,

American Missionary to India.

IN TWO VOLUMES.

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TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

UNDER WHOSE PATRONAGE

THE BRAHMUN, BABAJEE,

WAS CONVERTED,

AND IN WHOSE SERVICE HE WAS A FAITHFUL SERVANT OF CHRIST,

IN PREACHING THE GOSPEL

TO THE HEATHEN;

THIS MEMORIAL

IS RESPECTFULLY INSCRIBED,

BY THEIR DEVOTED

FRIEND AND SERVANT,

THE AUTHOR.

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PREFACE.

The following memoir, which has been drawn up in the midst of many interruptions, and under great disadvantages, is now submitted to the perusal of the Christian public, with no other claim of merit than that of exhibiting the character of a Hindoo Brahmun, both before and after his heart had been subdued by divine grace. I do it with the hope that it may encourage the hearts of the friends of Christian missions to the heathen; and silence the cavils of those who demand more than the light of the sun before they will see. The former, I trust, will be able to see in the conversion, the labors, the life, and death of this Brahmun, a merciful token of the great Head of the church, that the Brahmunical priesthood, that the Hindoo nation, though they have been so long and so deeply sunk in all that is degrading and disgusting in idolatry, may yet be a holy priesthood and a "delightsome land." The latter, I would fain hope, may be able to discern in the same train of circumstances such a display of the sovereign grace and power of God, that they may be constrained to acknowledge that the conversion of the heathen is an event which the believer in divine revelation may most confidently and most rationally expect. Let such review the subject once more, and then say if, with the divine promises before them, and with a proper notion of the divine attributes, they are not chargeable with a more gross absurdity in disbelieving, than the friends of missions are in believing, that such a desirable event can and will take place.

It is not pretended that the case of Babajee is a com-

mon one. His zeal for the conversion of his countrymen, his energy of character, his disinterestedness, his spiritual attainments, distinguished him from the converts with whom I have had the happiness to be acquainted. What has particularly induced me to draw up the memoir is, the belief that Babajee was selected by divine sovereignty as a subject on whom God might display the riches of his grace, for the honor of his name among the heathen, for the confirmation of his promises to the church, and for the encouragement of missionaries abroad, and their patrons at home.

I must here caution the reader that he do not expect too much. The case of Babajee is only extraordinary when taken in connection with the attendant circumstances. Indeed in a Christian land he might afford a singular specimen of firmness and instability, of faith and doubt, of strictness and laxity, of spiritual joys and depression, of ardent devotion, deep penitence and humility joined with neglect of duty and occasional aberrations. Duly to appreciate his character, the reader must transfer himself for a moment to India. He must there witness the practices, the rites and ceremonies of the people, contemplate the early education and the inveterate habits of the heathen, and he will cease to censure, and begin to admire the wonderful change which was wrought in the subject of the memoir. He will only wonder that divine grace could so transform a man. We use great indulgence on account of the force of habit in a Christian country. An infidel, a profligate, or a miser, is converted. His heart is at once right, but many an old habit for a long time remains wrong. He may be over righteous in one respect, but criminally lax in another. These remarks apply to Babajee, but with less force, when the circumstances of his early impressions, and his deeply rooted and erroneous habits are taken into the account, than any case I have ever known.

I have added a Second Part, which contains various facts, anecdotes, remarks, and extracts from other authors, illustrative of the character, customs, and religion of the Hindoos. This, with the accompanying sketch of the

Deckan, and the general notices of India, and the notes which are scattered through the whole, will, I flatter myself, interest the Christian inquirer, and also furnish the general reader, who is inquisitive to learn the character and customs of foreign nations, with so much information as shall repay him for the perusal.

REFERENCES are made from the Memoir to Part Second. After one half of the matter had gone to the press, it was found necessary to bind the work in two volumes instead of one, as originally designed. Consequently a derangement has occurred in regard to the references. Instead of Chapter VI, Part Second, see Chapter I, Volume Second, and so onward.

I have throughout these volumes attempted an *undisguised* exhibition of Hindooism. This I have, in many instances, found to be impossible, without sometimes transgressing those *strict* rules of delicacy—amounting sometimes, perhaps, to *squeamishness*—which, in our country, the present age has prescribed. I have, as far as possible, avoided all indelicacy of language. More than this could not be done, without omitting entirely to speak on several subjects which, more than any other, go to develop the real character of Hindooism. I could have said, as most writers on these subjects have said, that "delicacy forbids me," &c. But I have always regarded such apologies as miserable substitutes for the information which I was seeking, concerning the national and the religious character of a great nation of Pagans. The reader need not, however, suppose that I have unblushingly told all. There still remains behind the curtain all those things which "may not so much as be named among you."

I have likewise pursued the same course in my accounts of missionary operations in India, that I have in reference to Hindooism. My only endeavor, in both cases, has been to present a *fair* picture, without giving an undue prominence either to light or shade.

The reader will excuse the plainness of the dress. Circumscribed as has been my intercourse for some years

past, with those who speak the English language, and confined as I have been to the use of a foreign tongue, I have sensibly felt the meagerness of my diction. The critic will detect many inaccuracies. I can only offer the *stereotyped* apology—which nobody will regard. I present the book as it is—a small tribute which I wish to pay to the memory of Babajee, and an humble effort to keep the Mission with which he was connected, and the benighted people to which he belonged, in the eye of the Christian community. May it contribute, in some humble degree, to the advancement of that cause in which it has been my privilege to be engaged for the last five years. And may all the noble efforts which the patrons of that Mission are making to evangelize a great and interesting, but a wicked and idolatrous nation, be abundantly blessed.

H. R.

New-York, March 4, 1836.

THE

CHRISTIAN BRAHMUN.

CHAPTER I.

Introductory remarks.—Birth of Babajee—his childhood—his connection with Missionaries—discharged for unfaithfulness—restored—his conversion.—Obstacles in the way of the conversion of Hindoos.—Babajee's marriage.

THAT cunningly devised fable, which has for so many centuries infatuated the millions of India, is called Hindooism. It is also, and more appropriately, termed Brahmunism; as it is a system of consummate priestcraft, taking its name from the Brahmuns, who are the legal priests of the country. The priesthood exalt themselves above every other caste of their countrymen, and would fain have you believe that even the kings and the princes of the earth are their inferiors. The extraordinary pretensions of the Brahmuns of the present day, their arrogance, their subtlety, their avarice, their duplicity, their selfishness, their pretended learning, and their real ignorance, are, however, but the shadows of the same unlovely qualities, which, many centuries ago, prompted the Brahmuns of India to frame and to palm upon the wretched people of this country their present system of religion. This system is a stu-

pendous monument of what the genius of man is capable of effecting, when left to the guidance of unassisted reason. Here the rationalist and the infidel may gaze and admire the fabric which the human mind can build without the aid of Divine revelation! We will freely concede to him that this mighty structure is the legitimate product of human skill.

Hindooism, from the foundation to the top-stone, is one cold system of selfishness. The ultimate object of all is the aggrandizement of the priesthood; and the grand means by which this is accomplished, is, the mental thraldom of the people. Their sacred books, which contain the details of this astonishing system of imposture, and which have been written with consummate ingenuity, and diabolical skill, are locked up in a language unknown and forbidden to the people, and may only be read and explained by the Brahmuns. All the learning of the nation is monopolized by these same priests; and the other castes are either prohibited, or, as far as possible, prevented, from aspiring to the "dangerous pre-eminence" of learning. Custom and caste and superstition have been made, by the subtle priests, to conjoin in discouraging all attempts, which the common people might be disposed to make, to disenthral themselves from their hereditary ignorance. And the usages of caste, again, as well as prejudice prevent the Hindoos from travelling; and consequently cut them off from all the advantages which

they might otherwise gain by visiting foreign nations, and comparing other institutions with their own.

And nothing, perhaps, tends more to perpetuate the mental bondage of the Hindoos, than the ignorance, and the consequent degradation, which Brahmunism has entailed on the female sex. We very justly attribute to the female part of our community a great share of the mental exaltation, the refinement, and the active benevolence which bless our society. But in India woman is a blank. She exerts no influence on society, nor can she ever exert any under the present state of things. A long and continued degradation has rendered the Hindoo woman unqualified to share in the intercourse of the other sex; and iron-handed prejudice forbids her to become qualified. A sad experience has so long taught her that she is inferior, and, by nature, degraded, that she now seems fully to believe that she is so, and submits, without a murmur, to be treated as a being of an inferior species.

These things, without mentioning innumerable other instances, which might be adduced as reasons for the mental degradation of the Hindoos, exert a powerful influence to bring all things in subserviency to the Brahmuns. The more the religious system of this people is examined, the more the conviction will force itself on us that the aggrandizement, and the pecuniary advantage of the priesthood, are the ultimate objects of the whole. These senti-

ments are every where taught in their sacred books, and constitute a principal part of the instructions which the Brahmuns give to the people.

In their domestic and their social capacity, nothing can be done without a Brahmun; and a Brahmun cannot work without a fee, or a feast. No one but a Brahmun can determine on lucky and unlucky days, of which they have an endless number, or explain signs and omens, dreams and visions. No one but a Brahmun may read and explain the sacred books; nor may a person of any other caste even touch these books. And no one but a Brahmun may officiate in any of those ten thousand rites and ceremonies which are palmed on the poor Hindoo, and which go to make up a great part of Brahmunism. All offerings made to the gods are appropriated by these avaricious priests; and the giving of presents, and the distribution of money to Brahmuns, is the most effectual way of propitiating the favor of the gods, and of procuring the pardon of sin. Penances and pilgrimages are enjoined: but the most severe penance may be commuted for a specified present to the Brahmuns; and the grand object of the pilgrimage is, in the mind of the priest, to feed and enrich a set of idle Brahmuns, who officiate at these holy places.

The Brahmun, again, is revered as a god. He is addressed and worshipped as a god. The people fall down before him, make him offerings, and

lick the very dust of his feet. They believe that the Brahmun may, on account of his righteousness and by means of his enchantments, control both gods and men.

Hence will appear the pre-eminence which is every where accorded to the Brahmun. In all things he domineers over the minds of the ignorant multitude, taking every possible advantage which his priestly character allows him, and abusing such advantages to the extent of his power. He works on the fears of the people; he turns every superstition and prejudice to his own account; he checks every innovation, and every improvement, by the imposition of unbending custom and caste; he enforces his injunctions, and accomplishes his will and selfish purposes, under the insidious garb of religion: The pride and dissimulation, the intrigue and dishonesty of a Brahmun are proverbial, even among a people who are almost, if not altogether, destitute of all those moral virtues, which, in a Christian land, we regard as indispensable to the existence of the social compact.

With the aid of these remarks, and of the reflections which they will naturally suggest, the reader will be the better able to appreciate the following account of the conversion and the religious character of a Hindoo priest. Babajee, the subject of this memoir, was a Brahmun. I knew him well before his conversion, and can assure the reader that no excep-

tion can be made in his favor on account of his moral character. He was as learned and as ignorant, as false and as subtle as his brethren. He was as devoid of moral rectitude, and as reckless of the happiness and of the natural rights of his fellow-beings, as any Brahmun in India. Nor was there any thing in his childhood, or in his early education, that would seem to have prepared him for the extraordinary change which afterwards took place.

Babajee was born in the year 1791, at Ruggothna, in the southern Concon. We know but little of his childhood. His mother, he once told me, sacrificed herself on the funeral pile of her husband, when he was but four years old: and thus he was at this tender age deprived even of that miserable guidance which heathen parentage may afford. Babajee had an only brother, younger than himself; who became a religious mendicant. The family right of inheritance, of course, fell to Babajee. How this passed from his hands, or what became of it, I know not. Probably he was educated from the avails of the estate.

About the year 1820, he entered the service of the Rev. Mr. Crawford, of the Scottish Mission, as a pundit, or teacher of the Mahratha language. He remained there two or three years; and there he probably heard, for the first time, the way of salvation by Jesus Christ. As might be expected from a person of his naturally ingenuous mind, he was, at

times, not only persuaded of the folly and insufficiency of Hindooism, but he was partially convinced of the truth and excellency of Christianity. He sometimes appeared penitent, and wept on account of sin. This state of mind seldom continued for any great length of time. His relapses, however, appeared rather towards a state of infidelity, than back to idolatry. He came to Bombay about the year 1823, and from that time to his death he was from time to time employed by the American Mission.

While in connection with the Mission, he possessed, and to some extent improved, the means of becoming further acquainted with Christianity. He sometimes manifested compunctions of conscience, which, as will appear in the sequel, from an account given by himself, were real and sincere. An event occurred in May, 1828, which, no doubt, had a considerable influence in opening his eyes to the absurdity, as well as the tyranny, of Hindooism. The Mission, at that time, had made it an indispensable condition of service that their pundits, school-teachers, and all in their service, should rise and remain standing during the time of prayer, at the chapel. A combination was formed to resist the regulation, and all but Babajee refused to comply with it. He said there was nothing in the regulation improper in itself, and nothing contrary to the Hindoo sacred books; and although threatened with the loss of

caste in case of compliance, he promised to rise and stand on the following Sabbath. He fulfilled his promise. This brought down on his head a storm of Brahminical indignation. Council after council was held to condemn and cast him out. In one of these assemblies, as he afterwards told me, where there were present not less than a thousand Brahmuns, he appealed to their reason and common sense, and pointed out to them the absurdity, as well as the unkindness of their persecuting him with such severity, for doing what was neither improper in itself, nor contrary to the requisitions of their shastras, nor to the usages of the people in the worship of their own gods. He also declared in that assembly, that there were many Brahmuns there present, with whom he had actually *eaten beef*, and *drunken brandy*, and caroused for whole nights together. For such *flagrant* transgressions, these Brahmuns had not been cast out, or even censured, but were esteemed as priests of the first respectability, while he was arraigned without the charge of any such transgression. Eating beef, and drinking brandy, are things for which a Brahmun ought (even according to the Hindoo shastras) to lose caste, and for which he would be considered an outcast, if it were known to the people. He here referred to a private society of Brahmuns, and others of high caste, who drink and revel together without distinction of caste.

The indignation of this profane priesthood had

now arisen to so violent a pitch against this defenceless Brahmun, and the atonements which they required of him were of so humiliating a nature, that the Mission thought it advisable for Babajee to leave Bombay, until the violence of the storm should pass over. He was accordingly, for a time, sent into the Deckan. After his return, little appears to have been said on the subject. He was permitted to pursue his occupations without molestation. The unwarrantable and unreasonable treatment which he had received, undoubtedly, for ever afterwards gave him a disgust for many of the fooleries of caste, and opened his eyes to the shameless corruption of the priesthood. No salutary effect, however, seems to have been produced on his heart.

When I arrived, in the spring of 1831, I found him out of employ. He had been discharged on account of unfaithfulness to business, arising from his profligate habits. Mr. Allen, who discarded him, deeming the punishment inflicted by the dismissal sufficient to insure his better conduct, recommended him to me as a Mahratha teacher. For some time, I found him attentive to his business; and he was always anxious to have me make rapid progress in the acquisition of the language. Though not unfrequently obliged to admonish him for irregularity, and sometimes to rebuke him for advancing infidel sentiments, I could not but admire him for his kind, open, and ingenuous heart. In October, 1831, when

about to leave Bombay, to make a long tour on the continent, I discharged Babajee, having previously determined not to employ him after my return, unless I could have some reasonable hope that he would serve me more faithfully than he had done for a few months past. At this time Mr. Graves returned from the Neilgherry Hills. Babajee now seemed awakened from his lethargy. The repetition of the instruction which he had so often heard from Mr. Graves, and the renewed appeals which were now made to his conscience, sunk deep into his heart. The instruction was accompanied by the Holy Ghost, and he was soon brought to the foot of sovereign mercy, to plead for pardon. The following letter from Mr. Graves will present in a more correct and striking manner than it is possible for me to do, the circumstances of his conversion.

MY DEAR BROTHER READ

I have long neglected to write you respecting Babajee. My health is my excuse.

There was an account of Babajee's conversion, perhaps sufficiently full for your purpose, written by myself, and published in the Oriental Christian Spectator, I think in October, 1831. I have not a copy by me; but you no doubt have it. From the often repeated, and long continued instructions which Babajee had received, in our mission, and previously in that of the Scottish mission, he was often the subject of very serious impressions. He sometimes stifled and concealed these; for he knew that his course of life, as well as his idolatry, would condemn him: and he used often to say, that the Christian religion was a very severe and strict one. He alluded especially to its cognizance of the thoughts and motives, as well as the external conduct. He had many convictions in favor of the Christian religion; and the more, because of its purity, and his own conscious impurity. Yet, on some occasions, he reasoned against it most stubbornly. At other times, he was overwhelmed with tears, and acknowledged his obligations to embrace Christianity. On one occasion he was so deeply impressed, that, with his consent and

wish, I prayed with and for him. He knelt, and was deeply affected. Yet those impressions subsided, or were subdued by his opposition to them; so that he seemed unfeeling; and I had almost entirely relinquished the hope of his conversion. But not knowing what might prosper, after my return from the Neilgherry Hills, when he called on me, I felt disposed to address him seriously. He seemed very sedate, and I felt unusual freedom and pity. But the substance of all that I pressed upon his consideration was, the importance of deciding at that time, for *eternity*, what religion he would positively choose. "Have you fully and finally, for eternity, decided respecting the Christian religion? Are you sure you shall have no wish or occasion to reconsider." Do attend to it now, in such a manner that you would be willing to have the decision unalterable for ever. You have eternity before you; you may cause yourself joy or sorrow to all eternity, as you fix your decision right or wrong. I entreat you to decide, so that you will not wish to change the decision for ever. And then practice cheerfully and heartily, according to that decision. There is a right and a wrong. Search them out—choose the good and refuse the evil. Your opportunity to decide favorably to your interest, will soon certainly close for eternity. You cannot change after death. You are now to act for an interminable time. Do not miss." Such, as well as I can recollect, was the substance of my address. He seemed rather serious, and disinclined to say any thing of consequence in reply; and presently took his leave. But that night he could not sleep. He felt persuaded that the Christian religion was true, and that he had lived in a constant violation of the dictates of his conscience, in his idolatry and wickedness: and he resolved that, whatever might be the consequences, the next day should fix for ever his separation from both. Accordingly, in the morning, he left every thing but a drinking vessel, which he brought with him to our house. When he came, he cheerfully said that his mind was then made up, according to my advice. I was scarcely prepared for such a declaration from him, and could scarcely understand or believe it. However, I at length gave him my hand, after hearing a little explanation, and invited him into a private room, where I prayed with him, that his mind might be solemnized, and that he might understand and feel what he professed to do. After me he prayed on his knees, in the first person singular; acknowledging that he was worthy to be utterly and eternally rejected, yet entreating God the Father, Son, and Holy Ghost, to receive him on the ground of grace in Christ alone, and to purify and accept him for ever. Such a solemn self-dedication and confession astonished me, as totally beyond my anticipation, and such as I had scarcely, if ever witnessed. I could not but think it sincere. He immediately relinquished caste, and all his connections, expecting nothing but reproach, as he afterwards often said, and not looking for any earthly good whatever. But you know how happily he was disappointed, by the softening down of the enmity of his friends, and their conviction, to some extent at least, that he was sincere and cordial, if not in the right. For my own part, such was the fullness of my conviction of his sincerity, that I dared not long defer his baptism, and felt myself called upon to admire the change, and praise the Lord on his behalf. And his serious and steady perseverance afterwards,

gave me no occasion to change my opinion. I still feel myself called upon to acknowledge and admire the visibility of the Divine hand, in effecting so obvious and great a change. May the Lord multiply such trophies of grace, and receive all the praise.

On my return from the continent, after an absence of five weeks, I welcomed Babajee as a brother in Christ. The grace of God, in so suddenly arresting this profligate Brahmun, and bringing him at once so cordially to renounce idolatry and all its usages, and to embrace Christianity, seemed too marvellous for human credibility. He had now been baptized, and admitted to full communion in the church. This, in almost any case among the heathen, would be regarded as hasty, and a most hazardous experiment. But the evidence that a work of grace was begun in his heart, appeared so obvious, that Mr. Graves, whose experience of the duplicity of the native character would almost, in any other instance, have led him to hesitate, approved of his immediate reception. It is remarkable, considering the tenacity with which the Hindoos cling to the usages of caste, how easily he at once renounced them, and never after seemed to have any struggle on the subject.

No one acquainted with the force of early habits, will be astonished to be told that it is not the business of months, and, in many cases, not even of years, to enable a native convert to divest himself entirely of all those ten thousand superstitions and absurdities which he imbibed with his mother's

milk. Notions about lucky and unlucky days, omens, signs, dreams, ghosts, hobgoblins; things pure and impure, ablutions, penances, usages of caste, and an innumerable list of minor observances, as inconceivable by the Christian, as common and inveterate with the Hindoo, are engrafted on the mind from his earliest infancy. To think to eradicate them by human expedients, is to think to form a new creation. No one properly acquainted with the Hindoo character, will affirm that a Hindoo may, by mere human efforts, ever be brought to relinquish what has, by education and habit, become his nature. Poverty, which in this country means the want of those things which are absolutely necessary for mere subsistence, pressing him on one hand, or avarice exciting him on the other, may induce him, externally, to cast off his superstitions, and to feign a compliance with the sentiments and usages of those from whom he hopes to gain the object of his desires; but a cordial abandonment of his own religion, not to say the conversion of his heart, and a radical change from those usages, practices, and superstitions, which are alike repugnant to reason, common sense, and Revelation, can only be effected by the almighty power of God. Overlooking such agency, it is no wonder that so many nominal Christians, and none more than those who are best acquainted with the character of the Hindoo, affirm that the Hindoos cannot be converted to Chris-

tianity, nor any radical change be produced among them. Leaving Divine omnipotency out of the account, my opinion will fully coalesce with theirs. But once bring into the account the idea of Divine agency, which I here most fully and joyfully admit, and the sure promises of God, on which I rely as the only basis on which we can ground the conversion of the Hindoos, and the question is in an instant changed from one of entire despondency, to one of the most sanguine hope. We then at once see that they can be brought, not only to conform to the external rites of Christianity, but to exemplify its virtues in uprightness of intention, refinement of feeling, purity of heart, and holiness of life.

It is lamentable, and ought to humble us before God, and make us feel our dependence on sovereign grace, to confess that such instances of conversion have as yet been extremely rare in this part of India: still, enough has been done to convince the missionary and his patrons, that the grace of God is abundantly sufficient to overcome every obstacle which the depravity of men, in its cunning devices, has thrown in the way of the conversion of this people. Babajee may, I trust, without presumption, be presented to the friends of missions, as a very striking example of this. The obstacles, in his case, were as great as are to be looked for any where. From his infancy, he had been acquainted with all the ordinary means of licentiousness and corruption which are to be

met with among a most licentious and corrupt people; and for the last ten years he had been acquainted with what, in reference to the heathen, forms a no less barrier to the prevalence of Christianity, the ungodly lives of Europeans. He saw the vast majority of the representatives of Christianity in India, indulging in sins which put to shame the heathen themselves. He could see no connection between the pure doctrines of the Gospel, and the ungodly walk of the greater part of those who profess to be the disciples of its Author; and, therefore, very naturally concluded that Christianity, like the system of the Vadas, is some utopian notion of virtue, got up by a designing priesthood, but not designed to be reduced to practice, except by a few ascetics. He had also seen that the vast numbers of Hindoos and Mussulmans who have heretofore been converted to Christianity by the Romanists, differ but little from their heathen neighbors, except, having thrown off the few restraints which caste and superstition imposed, they enjoy greater license to indulge in all kinds of vice. None of these things had escaped the discerning eye of Babajee. One day when I was urging on him the claims of Christianity, he replied, "Your system is very good, and so is ours, if stripped of corruptions and additions, but nobody practices according to either system. You say, one God only must be worshiped, and so do we. In order to enable an ignorant people to

worship this invisible God, whose greatness they cannot comprehend, and whose purity they cannot appreciate, we introduce inferior deities to aid them; but the great majority of Christians are satisfied without worshiping any thing." His conclusion was, that the world is extremely depraved; and so deep is the disease, that no remedy can reach it. Such having been his circumstances, and such the state of his mind, the conclusion is forced on me that Babajee was, through the free and sovereign grace of God, a chosen vessel of mercy, on which God designed from the beginning, to "make known the riches of his glory," for the confirmation of his promises, for the encouragement of missionaries, and for a pledge of salvation to the Hindoos.

Previous to his conversion, Babajee had been living for several years, illicitly, with one of those unfortunate females, who, having lost their affianced husbands in childhood, are forbidden by the laws of caste again to marry.* These women, though prohibited to marry, are, in many instances, taken by Brahmuns, and treated in every respect as wives. In most cases, however, they become common prostitutes. Hence it is, no doubt, that the terms widow, and prostitute, are synonymous. Babajee and Audee (the name of the woman,) lived together with a mutual understanding that

* See Chap. VI. Part. II.

each should perform the relative duties of husband and wife; and, as far as it is known, they cherished for each other as strong a conjugal affection as is to be expected in the state of society in which they lived. On embracing Christianity, he immediately felt the impropriety of remaining in his present condition with this woman. He therefore communicated to Mr. G. the particulars of the connection, and requested that he might now be lawfully married to her. Having ascertained that such was the wish of both parties, the Mission thought fit to comply with the request; and they were accordingly married, in December, 1832, in the American Mission Chapel, at Bombay.

CHAPTER II.

Babajee removes to Ahmednuggur.—His own account of his conversion, and the previous state of his mind.—His eagerness for instruction—his private character—his views of the Sabbath.—Indolence every where characterizes the Hindoo.—Babajee becomes an exception.—His character delineated by way of contrast with that of common Brahmuns.

THE day following his marriage, Babajee left Bombay with his now lawfully wedded wife, to accompany the brethren who had been set apart to form a mission at Ahmednuggur. He now appeared peculiarly animated with the prospect which lay before him. The Deckan, till recently closed against

all missionary labor, now opened to him a field of new adventure. His only wish, from this time, seemed to be, that he might live for the good of his countrymen, and, in every possible way, lighten the burdens, and strengthen the hands, and encourage the hearts, of those devoted to the welfare of the heathen. The reader will here be more interested to learn from Babajee himself, what were his views and feelings, and what the struggles of conscience against the heart, for some time before he resolved to embrace the offer of salvation as made known in the Gospel. The following paper was written some weeks after his arrival at Ahmednuggur; and, as it illustrates more accurately than I can do, the process which the mind of a Brahmun must pass through, before it can reach the goal of truth, it is inserted. Like most of his written papers, it bears no other title than

"*Babajee, a servant of Jesus Christ.*"

"This is the controversy which I had with my mind before I became a Christian. I first reasoned with my mind thus: O, my soul! art thou sinful or not? Then the soul replied, yes, I am sinful, and am still committing sin. Then, I said, if thou remainest in sin, what will be thy reward? My soul said, if I die in sin, I must suffer punishment in hell for ever. Then, continued I, does it seem good to thee to endure eternal punishment? The soul replied, it does not seem good. If it does not, what

then art thou doing to escape the just recompense of sin? Truly, thought I, by walking according to the Hindoo religion, I am only worshiping and serving idols, and calling over the names of Ram, Vishnoo, Kristna, and of the multitude of our other deities. But what does this profit? This is but a system devised by man, while the religion ordained by God, must be for all men. What! replied my mind, are all men of one caste? Is this what thou meanest? Think not so. But, discarding such a thought, I again reasoned—suppose there be eighteen castes* of men; be it so: of what caste then is my *soul*? There is *no* caste to *spirit*. Caste can only apply to the body. While in the body only, I am of the Brahmun caste; and to obtain salvation by Hindooism, I must walk according to the religion which God has given to this caste. Do I fulfil the requirements of our own sacred books? Do I, as required in our shastras, arise before the sun, go abroad into the field, and attend to the demands of nature as prescribed by our shastras?† Supposing this properly performed, do I, at the specified time,

* The Hindoos believe there are eighteen castes of men in the East who wear the turban, called uthra pugard jat (eighteen castes of turban men); also eighteen castes of Europeans called topee walla (hat men).

† Delicacy forbids the naming of the rules which are detailed in the Hindoo shastras on this subject. The time, distance, position, manner of cleansing themselves, &c, &c, are all among their religious rites. And, if a Hindoo's salvation were suspended only on these requirements, he would fail. Now, when it is considered that these are but one of a thousand, how can the deluded wretch expect to be saved by his law?

(before the rising of the sun,) and agreeably to the rules, perform the sacred bathing, and offer the appointed oblation to the sun? This I do not. Am I not then found guilty, my own shastras being judges? I am, indeed, found wanting. And another question I asked myself; is it any where written in the Brahmun's shastras that a man may commit adultery? No; it is nowhere thus written concerning any one. Now, O, my soul! thou art this moment living in the practice of adultery, and knowest thou not that it is a sin?

"I indeed knew it to be sin; and that in committing it, I was fallen (that is, defiled, according to the Hindoo law). But all Brahmuns commit adultery, and no one regards them polluted on that account; why then am I defiled? The case seems to be this: if they were to pronounce him who commits lewdness an apostate, and outcast, they would condemn themselves. But this is certain, that whoever breaks one of the Divine commands is fallen in the sight of God; and the consequence of this transgression is punishment in hell. Let me not share with him. I must then walk according to the shastras. But this I cannot do. I am sinful from my birth, and cannot therefore work out a proper righteousness. A man may, for once, with much effort, fulfil the requirements of our shastras. Still he does no more than his duty; gets no merit by this, while he would contract much guilt by neglecting them.

Moreover, if from this time forward I fulfil the requirements of the shastras, nevertheless, on account of past transgressions, there is past guilt. By what means will this be pardoned? By the worship of Ram, Vishnoo, Kristna, and all those called incarnations, future punishment can never be escaped. Concerning these incarnations, I have one word to say; let my mind understand it. (Here follows a sunscrit sholok.) The meaning of which is, "all those incarnations did not take place for the protection of the saints only, but for the destruction of sinners." Am I a saint? If I am a true saint then I may be saved by them; but if a sinner, then they will destroy me: therefore, it cannot benefit sinners to worship these gods. Some will say, "true, these incarnations were for the purpose of destroying the wicked, (the enemies of the gods,) and must be worshiped to appease them." All we know of them is that they will destroy all who are not saints. Besides, I am a worshiper of idols; and it is said by some that idolatry is a heinous sin before God. An image is not God. As the Deity exists in the water, tree, and stone, so he exists in the image. But there is no power or faculty in an idol. He cannot speak; has feet, but cannot walk; hands, but cannot handle; eyes, but cannot see. Hence, it appears evident, that by ceremonies prescribed in the shastras; by the worshiping of idols; by vain repetitions of muntras; by holy bathing; by religious austerities, and such

like expedients, freedom from sin, and blessedness after death can never be obtained. What then shall I do? Who will rescue me from this ocean of sin? Alas! nothing that I can do can save me from the punishment of sin.

"When my mind was thus distressed, I resolved to cast aside every system of religion, forsake the world, and flee to a gooroo.* I then employed a Brahmun, by the name of Wasadeo, as my gooroo; of him I learnt the muntras.† These I repeated no less than three thousand times. For a time my mind was satisfied. But soon I began to reason with myself again. Is my gooroo without sin? If not, how can a sinful gooroo save a sinful disciple? What now shall I do? Where shall I find a sinless gooroo? Alas! alas! among the whole human race there is not a sinless man to be found. For all men from their birth are sinful. Then I brought to mind the instructions I had heard, how that the Almighty, all-wise, ever just, merciful and holy God, in order to make an atonement for the sins of men, had took on him the nature of man, and become incarnate in the world. The name of this incarnation is the anointed Saviour, Jesus Christ. He now sits

* A gooroo is a spiritual guide, and with the Hindoos a sanctifier and saviour. Almost every man employs his gooroo. According to the Hindoo books, he must be sinless.

† Muntras are charms, or incantations, which are muttered over by the Brahmuns. By these they pretend to bring the Divinity into an image, and do various other things equally probable. See Chapter IX. Part II.

at the right hand of God, making intercession for all who repent and believe on his name. While in this world he endured, for more than thirty years, many sufferings for the sins of the people. He obeyed the Divine commands, and for the sake of man, he, who was Almighty, became of no reputation, and gave his life for sinners. The wicked people charged him with fault, but no guilt was found in him. He was altogether holy, and could therefore make an atonement for sin. He is the way, and by him only can I enter the kingdom of bliss. It is said in our shastras that the good works of a sardoo (saint) are his way to heaven. But what are described to be the marks of a sardoo? They are these—equity, compassion, self-denial, freedom from anger, and disregard of caste. But such a man is not to be found; for all men are deceitful and deceived, covetous, lascivious. Therefore, O my soul, despise thyself, and flee for refuge to God, the Saviour Jesus Christ, and he will make you worthy by the Holy Spirit. Hast thou ever heard of him of whom I now speak? Yes, I have often heard of him, and read his shastras. And what do you think of him? I believe the Christian shastras to be true, and Jesus Christ the true Saviour of the world. Why not then believe on him? Should I believe on him and be baptized, should I not be defiled? According to the Christian shastras the things which defile a man, are these —evil thoughts, murders, adulteries, fornication,

theft, lying, deceit, and such like things. By loving unholy objects, my mind has become polluted.

"I have despised the goodness of God, which should have led me to repentance. What shall I now do to be saved? I then determined that I would renounce all worldly hope, cast off the fear of the people, repent, and flee to Jesus Christ, and cry with my whole heart to God the Father, Son, and Holy Ghost, three in one, that he would have mercy on me. I fully resolved to go to Jesus, to be baptized and partake of the Lord's Supper, and to keep myself from sin. I then prayed to the living God, and communed with my own heart. I resolved to go to Graves Sahib, tell him my whole heart, and ask baptism. I begged that I might remain with him, as I did not like to go to my own dwelling. After having examined me, and tried me for a few days, his Christian brother Hervey Sahib baptized me, in the name of the Father, the Son, and the Holy Ghost, three in one: and the same day, I partook of the Lord's Supper. In the good instructions which Graves Sahib then gave me, he said, think not that your work is done, for the obligation under which you are now laid to labor for your countrymen is very great. From that time I have examined myself, to see if I walked according to the Gospel. If I find myself acting or thinking contrary to my Saviour and my God, I repent, forsake it, and ask forgiveness. When I do right, I know this is through

the influence of the Holy Spirit, and for this, I thank God. Moreover, I leave myself in the hands of God, through the mercy of Jesus Christ."

From his arrival in Ahmednuggur, Babajee became an efficient member in the Mission. He had already acquired a considerable knowledge of the Scriptures; indeed, he possessed a pretty good theoretical acquaintance with Christianity before he knew its spiritual intent. But now he sought Divine assistance, and gave himself up to seek the truth as revealed through Jesus Christ. He seized on every new truth to which his mind was directed, or which discovered itself to him in his reading or meditation, with an avidity truly astonishing. It was gratifying to see with what delight he would hang on your lips, while relating to him some portion of Sacred History which had not yet been translated; or illustrating some particular doctrine with which he was but partially, or not at all acquainted; or while directing his mind to some eminent examples of Christian fortitude or devotedness. He grasped the truth with peculiar eagerness, and seldom would allow even a suggestion, or an incidental mention of any one truth, which he did not well understand, to pass, till he had, by further inquiry, not only made himself master of it, but made it subservient to his own benefit by a self-application. Nor would he stop here. He, more peculiarly than any person I have ever met, had the happy talent, or rather, I should

say, the invaluable spiritual gift, of communicating to others, and of enforcing on their consciences, every truth which he had himself acquired.

In his demeanor, as a man or as a Christian, he was modest, gentle and affectionate, kind-hearted and ingenuous; conscientious and upright in his secular dealings, fervent and active in his piety; frequently fertile in devising, and always willing and ready in co-operating, to accomplish any plan of usefulness. To say that he had no errors, would be to say that he was not human: or to say that he did not sometimes fall into errors which would, at first sight, excite the surprise of the good people in a Christian land, would be to affirm what no one acquainted with the perversity of the Hindoo's heart would expect from one but just emerged from paganism. From his conversion to his death, the writer does not recollect an instance when a hint, or a gentle rebuke, was ever received unkindly, or was not found sufficient to correct an error, though that error were the result of long habit, or the offspring of wrong instruction in childhood.

It was a long time before he fully comprehended the length and the breadth of the fourth command. That the Sabbath is a day of rest from all secular avocations, and should be in a special manner devoted to the worship of God, both public and private, he well understood; but he did not so fully comprehend that it should be sanctified *to the end*, to

the utter exclusion of idleness, sleeping, worldly conversation, and such like intrusions on holy time. Unfavorable as this may at first appear to one educated in a Christian land, he will greatly moderate his censure when he reflects that the idea which the Hindoo attaches to a holy day, bears no analogy to the notion which the devout Christian entertains of the Sabbath. These holy days, which amount in all to more than three months out of the twelve,* are, for the most part, professedly days of worship, but, in reality, days of revelings and debauchery; and it is but making a moderate allowance for the force of habit, to conceive that the mind of a Brahmun, which had for more than thirty years been nurtured in the most degrading notions of its obligations to the Supreme Being, should, even when partially enlightened by Divine grace, still incline to identify the sacred day of the Christian with its miserable substitute.†

In justice to Babajee, however, I should add that these remarks apply to him with less force, than to any convert which I have known in this part of India.

Nor ought we to wonder, should converts from paganism be found lamentably deficient in industrious habits. Diligence in business is almost as rare a quality among the Hindoos as fervency of

* See Chap. VII. Part II.

† See the conclusion of Chap. XI. Part II.

spirit in serving the Lord. They seem to know nothing of the value of time. This, added to their natural indolence, forms one of the most obstinate barriers to their improvement. It is only dire necessity, or sensual gratification, that impels them to action. The Arabian prophet well understood these traits of character in the people of the East, when he made the enjoyment of heaven to consist principally in inactivity and sensual gratification. To eat and drink, smoke the hookar, lounge in perfect listlessness, sleep, and wallow in beastly indulgence, seem to form in the mind of the generality of Hindoos the acme of bliss. This native indolence of character is confirmed by long habit, and fostered by a great variety of long established customs; and though Divine grace may produce a more visible change in them than is generally observed in the conversion of nominal Christians, yet there is, in this respect, a most lamentable deficiency in all converts which have fallen under my notice in India.

The subject of this memoir, if weighed in the balance of Christian diligence in America, would be found wanting; but when tried by the heathen standard, or when compared with any thing I have seen among native converts, he was truly an example worthy of imitation.

I have already alluded to Babajee's *eagerness to search after truth;* to his *readiness to distinguish between good and evil;* his *concern* for the *welfare*

of *his countrymen*; the *facility* with which he *abandoned any rule of caste*, or other long established custom, or prejudice, or superstition, the moment when he saw its unlawfulness or impropriety;—his *uniform adherence to truth*, and his *simplicity of character, and honesty* in all his secular dealings, as collectively constituting a most pleasing and satisfactory proof that his understanding had been enlightened, and his heart renewed by the Holy Ghost. Most of these traits would, I am aware, afford in a Christian land but little, or no decisive evidence of a genuine work of grace; but not so in a heathen land, as the following remarks in reference to the general character of the natives of India will illustrate. I take the Brahmuns for an example, not only because they are the priests, and give character to the views and sentiments of the people, but because Babajee was a Brahmun; and it will thereby appear that the above-mentioned traits, which, in Christian lands, might be but the results of education, are by no means such among the class of people to which Babajee belonged.

As each of these particulars will serve to present the character of our lamented brother in his true light, and at the same time to exhibit the corruption of the Hindoo priesthood, I make no apology for enlarging on them, that the contrast may appear.

1. *Eagerness to search after the truth*, is nowhere, as I can discover, a characteristic of a Brah-

mun, I refer more particularly to Brahmuns in the interior, where they have had but little or no intercourse with Europeans on the subject of science or religion: for with such I have had the most to do. But of the great number with whom I have conversed, on the different topics involved in our relation to our Creator and Redeemer, and on the various subjects of science which have from time to time formed the subject of discussion, I do not know that I can honestly make an exception, when I say, that I have not found one who showed a decided wish to know what *is true and what false.* At the time, I have frequently thought differently; but the result has generally shown, that an interested motive lay at the bottom of all their concessions. They stupidly believe, or pretend to believe, every thing which is handed down from their forefathers. When questioned to know *why* they believe this or that thing, they will reply, that investigation or discussion is no part of their duty; for those matters were all piously examined and settled by the good men of old; and that it ill becomes them, in this degenerate age, to doubt the wisdom of their very holy and learned ancestors. If asked, why they believe there is one sea of ghee, one of milk, another of honey, &c., or why they believe that sin can be expiated by bathing, pilgrimage, feasting Brahmuns, or by penance, they reply very complacently, "So it is written in our shastras; and surely our pious forefathers

understood these matters." They will tell you, too, though not in a scriptural sense, "that as a man believeth, so is he:" that is, if he believe a stone, or a tree, or any visible object, to be a god, to him it is so; or if he believe a sinful creature to be his saviour, or a bad man to be a good man, to him he becomes so. Hence the second particular mentioned will also appear true, namely:

2. That the Brahmun shows a most stupid deficiency in *distinguishing between good and evil.* They call good evil, and evil good; light darkness, and darkness light. Lying is good, if it result in immediate benefit: to speak the truth is evil, if it terminate in immediate loss. Meats and drinks, divers washings and corporeal inflictions, make up their righteousness, while sin is really but a transgression of the laws of caste. To lie, steal, cheat, deceive, commit adultery, and wallow like swine in the filth of moral turpitude, is too trifling a thing to be named: it is only what their gods did before them. But to eat with a man of another caste, however respectable he may be, or to drink out of the same cup, is a sin only pardonable by a large sum of money! A Brahmun becomes polluted by eating with his own prostitute, but not by cohabiting with her, although she be of low caste.

3. *The anxiety* and *disinterestedness* which Babajee manifested in his *efforts for the welfare of his countrymen*, both in this world and the world to

come, are traits which we in vain search for among the Hindoo priesthood. Disinterestedness and gratitude are ideas, to express which there are no corresponding terms in the Indian languages; and it may be questioned whether any such ideas exist in a native's mind. However this may be, it is a lamentable fact, that efforts of any kind are very seldom or never made for the spiritual benefit of their fellow beings. How can a gleam of benevolence warm the heart of one, who fancies that the shadow of a man of low caste pollutes him; and who will affirm, as I have heard them, that he would not lay hold of such a one to pull him out of a ditch, though this were the only means to save the poor man's life? They most industriously conceal from the people the books which they regard as divine, asserting, as if written in them, any thing which best suits their own purposes. There probably never was, since the creation of the world, so complete and gross a system of priestcraft as Hindooism. Not a precept is inculcated, not a ceremony is palmed on the people, that does not directly or indirectly go to aggrandize or profit the priesthood. The poor wretch is told to make a pilgrimage, and is promised in consequence a large stock of merit. This is to feed a set of lazy Brahmuns, and to support a train of vile prostitutes, who keep the holy place.* For the poor man may rest assured, that he will

* See Chap. VIII. Part II.

never have the satisfaction of knowing that the object of his pilgrimage is accomplished, and that he may return home, till his money is gone. Almost every event in the common occurrences of life, must be attended with some silly ceremony.* This is that the Brahmun may get a fee. The mental improvement, much less, the eternal welfare of the people, forms no part of a Brahmun's wishes and plans in reference to his flock. As far as he manifests any concern about them, it seems to be to keep them involved in the gross darkness of ignorance. When the drunkard becomes sober, or the profane man devout, or the highway robber an honest man, he does not exhibit a more decided change of heart, than the Brahmun does when his breast glows with benevolence towards his kind. Being themselves supremely selfish, they cannot conceive how any one should be otherwise. Hence the idea, which has now for these twenty years been held out, that the missionary enterprise is a disinterested thing, solely for their own benefit, appears to them perfectly preposterous. It is to be doubted, whether one out of a thousand of those who know something of the nature of missionary exertions, yet believes that there is not behind the curtain some grand scheme of profit or aggrandizement, both to missionary societies and to their missionaries. Formerly, they supposed them connected with government for some important purpose. We

* See Chap. IX. Part II.

cannot, when we look into a native's mind, wonder that he should entertain such notions of all plans of benevolence; and we cannot expect that he will appreciate in another, a quality which he is conscious he does not possess himself, and which, from experience and observation, he knows does not exist among those with whom he associates. It is therefore, from his knowledge of human nature, and agreeable to what he supposes the plain dictates of common sense, that he comes to the conclusion, that no such quality can any where exist. Although he cannot himself now see, in what way missionaries themselves or their friends are to be benefited, by their thankless and laborious efforts for the good of the people of India, still, reasoning from the only premises of which he is in possession, he can have no doubt that pecuniary benefit or worldly aggrandizement is the moving principle. There are, however, some who, affecting to be more sagacious, as well as more charitable, believe the missionary work is an affair of *merit* or penance, perhaps of indulgence, by which those, who devote their lives in a foreign land, and expend large sums of money in the distribution of books, in the support of schools, and in various other benevolent and charitable efforts, purchase to themselves a large stock of punya (righteousness). Persons of this class cannot, of course, but congratulate themselves as the promoters of our spiritual good, and perhaps claim some share in

merit, when they consent to become the objects of our righteousness-making system by receiving our books, tolerating our schools, and sitting by us while we relate the story of Jesus and the Cross.

It is scarcely too much to say, that Babajee's whole soul seemed bound up in the welfare of his people. He would weep over their perversity, entreat them with the affection of a brother, pour out his soul to God for their salvation, and beseech the Lord to preserve the missionaries who are laboring for their good, and to increase their number. In his private conversations with the people, which were many, and in his daily instructions at our religious services, he always pressed the truth on their attention, with a tenderness and force which was truly admirable.

4. *The facility with which he renounced any custom or prejudice, or any usage of caste,* as soon as he discovered it to be contrary to the Christian religion, is no less indicative of a radical change. For no one who knows the Hindoos will allow that this is a natural trait. To forego any of the silly rites of caste, to eat from the hands of a person of another order, to admit an innovation, or even to adopt an improvement, is as repugnant in a heathen land, as the opposite is in a Christian land. I cannot better illustrate this part of the subject, than by a reference to what has actually fallen under my observation in the case of Brahmins who have been

employed by us at Ahmednuggur, as pundits. One objected to a man of low caste coming into the room where he was, and would not allow the table to be laid, or a piece of meat to be brought into his presence. Another was polluted by passing over a mat on which a Mhar had stepped. The same person asked leave of absence for three days, to purify himself from a pollution with which he had become infected, by a Mhar passing through a room where he was sitting, the room being matted. Once he was called before a council of Brahmuns, and charged with taking from my hand, and eating, a banana. The same men petitioned to have a low wall built across our mud chapel, at which they were required to attend Divine worship while in our service, that they might be the more effectually secured from the people of low caste, who were also present. These prejudices, born with them, and engrafted in their very nature, may sometimes deserve more indulgence than they receive. The nominal Christian has no such sacrifices to make before he becomes a convert; and should some of these relics of paganism remain after conversion, it is only what might be looked for. In this, however, Babajee formed an exception. He would eat with foreigners, and had almost continually some one of low caste about his house. More than once he had several of the inmates of the poor-house, persons of the lowest caste, to dinner, and partook with them himself. He

seemed to have wholly freed his mind from the notions of lucky and unlucky days, omens, hobgoblins, and the like; a deliverance of vast magnitude for a Hindoo. But nothing showed more decidedly the complete conquest which he had gained over the superstitions and customs of the country, than that which appeared in reference to touching the dead, especially the corpse of a low caste person. In two instances he prepared the body for burial, and assisted in carrying the corpse from the house. The cheerful and unhesitating manner in which he did a duty, which no Brahmun in the country would do for the price of his caste, or perhaps the price of his life, excited the wonder of Dajaba, who had been a professor of Christianity more than five years, without being able to bring his mind to so willing a performance of a duty of this kind.

5. *Speaking the truth.* In scarcely any way did Babajee evidence more clearly a radical change of heart, than in his uniform *adherence to the truth.*

This, in a Christian country, would not, I am aware, be allowed as any decisive evidence; for there the liar is stigmatized by an enlightened public opinion. But nothing of this exists in a heathen land. It was never more true of the Cretans, than it is of the Hindoos, "that they are always," and all "liars." The only exception to be made in favor, or rather against the Brahmuns, is, that they practise the abominable vice with a little more grace and

subtlety. Both in precept and practice, they allow that a man may lie, if he can be more benefited by a falsehood than by the truth. The people are also taught, from their sacred books, that, if the interest of a Brahmun, or the welfare of a cow, require it, they ought to lie, and that such a lie is no sin. From the Maharaja, (the great king,) down through every grade of his subjects, every man speaks the truth or utters falsehood, just as he fancies will best comport with his own interest. The native prince makes treaties, to break them; pledges his faith, to violate it the moment it suits his interest or convenience. This same disregard to all engagements and bargains, runs down through all ranks of natives. You can expect a native to fulfil an engagement, only as far as he is impelled by interest or fear of authority.

An example or two will suffice to show how the most learned and respectable among the priesthood can lie. A Brahmun, by the name of Ragoba, has been employed by us as a Mahratha pundit, since the establishment of the mission, nearly two years ago. He is a mild, gentlemanly man, regards himself very wise and holy, and shows, to say the least, more pride to be thought a man of truth and integrity, than any Brahmun with whom I have been acquainted. As an indispensable condition of service, he is required to attend at our preaching-place on the Sabbath, and the prayer-meeting on the first

Monday of the month. Being, of course, averse to this, he invented every excuse to avoid it. After some time, his excuses became more frequent; and I (for he was then in my service) had too much reason to believe he was deceiving me by gross falsehood. At one time, he mistook the hour, or his family were sick; at another time, a father or brother from a distance had called on him, and he could not neglect the tenderest offices of friendship; again, he had heard of the death of a relative at another village, and was unclean, and could not in consequence appear in public. So improbable did his excuses become, that I finally told him, that I should no longer regard them. After a few Sabbaths, he was absent again. I had but just returned from the morning service, when he came to me with a tale of wo, which softened all my severity. The image of grief sat on his countenance, and his whole demeanor made me repent of my rigor. He was tacitly excused before he spoke. My conscience reproved me, that the poor man should think it necessary to obtain my approbation, to enjoy the melancholy pleasure of spending the few hours which were afforded, over all that remained of his only and beloved son. "Yes," said he, "my only son is dead: he died this very morning. I hope you will excuse my absence, and allow me to pay the last mark of respect to his remains this evening. The manner in which he spoke, indeed his whole deportment, confirmed the

truth of his words. His grief, thought I, is not that superficial, half-felt grief, which sometimes appears in the countenance of an indifferent father only, on the days of the death and burial of his child. But it is rather that deep, solemn, and almost heart-rending grief, which a tender mother feels when the darling of her bosom is snatched away by death. I sought without delay to make the best amends I could, for the wound which I had, unintentionally, inflicted. I opened my Mahratha Testament, and poured into his wounded spirit the balm which flows from that blessed fountain. He appeared more calm, and acknowledged the superior excellency of the Christian Scriptures in the hour of distress. Thankful for the comfort which I had administered, he went away. After the days of mourning and purification had passed, he returned to his employment. Though he had by this time resolved the whole into ruthful *fate*, and bowed to the shrine of his hard destiny, he was evidently still a man of grief. I accordingly referred to the subject with all due delicacy, and endeavored to improve the occasion to his spiritual benefit. Judge then of my surprise, when I tell you, that I have the consolation of knowing that the child is still living: indeed, he was never dead!

It will not be irrelevant to mention, under this head, the unfairness and prevarication which a Brahmun will use in argument. I have seldom conversed

in good earnest with one of this class, that is, conversed with him in such a manner as to press upon him the peculiarities of the Christian religion, so that he could not but see that it was done at the expense of his own favorite scheme, when he would not, to gain his end, prevaricate, turn, twist, contradict himself, deny that he ever said what but a moment before he uttered, resort to gross falsehoods, and use any means which best suited his present exigency. To gain their point with an opponent, or to answer their selfish ends with the people, they will assert, as written in their shastras, any thing they please; and what they affirm to be divine truth to day, they will, on the same principle, deny to-morrow. Babajee, by his uniform practice of unhesitatingly and unequivocally speaking the truth, differed from what he once was, in the same degree that he did from the men of his tribe. For he was, like them, a child of the same father. (John viii. 44.) As closely connected with the preceding, I may next mention,

6. *His simplicity of character*, as a grace which eminently adorned our Hindoo Christian, but one, too, for which he was in nowise indebted to Hindooism. The term will but ill apply to any class of people which I have met in India. They are, as a people, double-tongued, double-minded, subtle, and deceitful, every man according to his ability. To speak of a simple-hearted, artless Brahmun, would be like speaking of a sober drunkard, or a pious

infidel. Never does the subtlety of the Brahmun appear more pre-eminently hateful, than in the ten thousand artful manœuvres which he is constantly practising, to keep the eyes of the people closed from the light, and to induce them to keep up the observance of those silly rites which secure his own honor, and gain him a livelihood. The example given above, very strikingly illustrates this part of the subject too. But a few others will be here tolerated. To defeat our efforts for female education, the Brahmuns intimated to the parents of the girls, who were at first drawn into school by the force of presents, that our object in organizing girls' schools, was, to collect together as many as we could, then take them off to our own country, or sell them as slaves. A teacher who had been dismissed for illicit intercourse with one of the older girls, in order to prevent any other person from succeeding in the school, (which already was but just tolerated by the people) propagated the same story, accompanied with other fabrications, which quite destroyed the school. Nothing is too absurd for the credulity of the people. They were all frightened, and kept their children at home.

To prevent the success of any plan of ours; to get service for themselves, or to get a recommendation to a gentleman in the service of government, they are proverbially clever in all the expedients of craft, flattery, significant insinuations, frauds, and

falsehoods. If they wish to prevent some poor man from receiving a book, or hearing our doctrine, they have only to say, "some calamity will fall on you;" and holding in their own hands all the dark mysteries of signs, omens, and inauspicious days on the one hand, and relying on the credulity of the people on the other, they find it no difficult task to sway the minds of a superstitious and ignorant populace as they please. They gravely open the *Punchang*, (Hindoo calendar,) and declare that a work must be undertaken on such a day, or that the consequence of such and such an undertaking will be prosperous or disastrous; or that a marriage must be immediately celebrated or delayed, according to their fancy, or more generally, according as it best suits their own interest. In this way they keep up an influence over the minds of the people, not only ridiculously absurd, but very advantageous to themselves, and ruinous to the people. If, again, they wish to incur our favor, they will call on us, speak in the most flattering terms of our labors, (though we know them, at the same time, to be exceedingly bitter against us,) eulogize Christianity, profess their belief in it, and beg that we will put them in a way to be instructed in its doctrines. All this is done with perfect grace, and with all the appearance of sincerity. The instances here alluded to have fallen under my own observation, and will be given in detail elsewhere.*

* See Chap. X. Part II.

7. *Honesty in secular affairs.* Most of the secular business of the mission, together with the daily distribution at the poor-house, was in Babajee's hands. He never wanted opportunity, if he had been disposed, to practise on us acts of dishonesty almost every day. The usages of the country, too, would have justified him in such a manner as, in many cases, to spare his own character in the eyes of the people, and to prevent its coming to our ears. As this is known to be a most vulnerable point in the character of a heathen convert, the strictest vigilance was observed towards him, lest the confidence, which the weak state of our mission at the time obliged us to repose in him, should be abused, or a temptation thereby placed before him, to ensnare his soul into the easy-besetting sin of the heathen. But I am most happy to say, that I never detected him in attempting to defraud me of a single pice, nor had any reason to think he ever did it. No one that ever heard the name Hindoo, will pretend to call this a national trait, or the result of Hindooism. Cheating, defrauding, and embezzling, are limited in this country, only by the ability of the native, and the means which he has to practise them. The usages of the country allow this to a certain extent; but a native is not likely to stop short at the limits of sanctioned dishonesty, if he have the power and opportunity of going further. This only forms a pretext to go any length he chooses. For example, if a man in your service be intrusted with a sum of

money, great or small, for the purchase of articles, his first object is, to pocket a part of it, in the exchange of silver for copper; then he overcharges for the articles; and lastly, if possible, cheats in weight or measure. The Puntogee (school teacher) brings a false account of his scholars, and demands his pay accordingly. The laborer, the cooly, (porter,) the merchant, or mechanic, if he sees you are impelled by necessity or distress to call in his aid, has no bowels of compassion. I am disposed to think that the natives do practise more dishonesty on foreigners than they do on their own people. They have an idea that Europeans, being their conquerors, must be rich, and can well afford what their wants demand, or what their avarice craves. And as the former are foreigners, and have but an imperfect knowledge of their language and customs, they do not want opportunitiesto indulge their propensity. The native servant undoubtedly finds it much less difficult to justify himself for defrauding a European master, than he would a Hindoo or Mussulman.

The circumstances of Babajee were such, that he might often have improved them to his advantage. In several instances he refused bribes which were offered him (a practice very common where a native has the superintendence of any business) if he would induce me to give such an amount for a certain piece of work, or such a sum for a certain article. According to the customs of the country, every over-

seer of business, in which workmen are employed, demands and receives a small share of the daily wages of each person. He also gets a per centage on every rupee expended in materials for the work, besides divers little or great immunities, as the rupees pass through his hands. Babajee, of his own accord, set his face at once against all these customs. He regarded them as fraudulent in themselves, and contrary to the usages of the Christian religion.

CHAPTER III.

His tenderness of conscience—docile temper—humility.—A paper on self-examination—his dependence on God—conquest over covetousness expressed in a letter to other converts—loves the Bible—feels for his countrymen.—Letter to Rev. Mr. Anderson.

While the foregoing particulars undoubtedly deserve in the present case all the prominence which has been given to them as marks of a radical change of heart, I should be doing unpardonable injustice to his piety, were I to pass over the more direct, and for the time being, the more satisfactory evidences. It is true the tree must finally stand or fall according as it brings forth good or bad fruit. But as there can be no well-grounded hope that a tree, however sightly it may for a time appear to the eye, should

continue to flourish and bear fruit, unless it be well rooted in a good soil, and refreshed by the genial dews and rains of heaven, it becomes, by no means, the least interesting part of our task, to seek to enter into the more secret recesses of his heart, and there inquire from whence *originated* the above-mentioned traits of Christian character, which, as we have seen, so much distinguished him from his heathen countrymen.

He possessed a tender conscience. If, from slothfulness, or inadvertence, or from the force of former habit he neglected his daily devotions, or did, or said any thing which might give an unfavorable impression of the religion which he professed; or, if in his more public instructions he unwittingly advanced a sentiment, which is not in accordance with Scripture doctrine, on being reminded of his error, he always manifested the deepest concern lest he had given the enemy occasion to blaspheme, or misguided some benighted soul who might otherwise have been led to seek after the truth. The following striking instance is too characteristic to be omitted. Some months after his conversion he was called as a witness before a court of justice. The magistrate was the only European present, and not regarding, if he knew, that Babajee was a Christian, he administered the oath to him as he did to the other native witnesses, according to his usage, on the Koran. Babajee immediately saw his mistake, but not till it

was too late to remonstrate, and to declare himself a Christian, and no believer in the Koran. He returned home filled with remorse that he had, in the presence of many natives, so far compromised his faith in Christianity, as to lay his hand on the sacred book of the Mussulmans. As the Koran is substituted for the Bible by the government in administering oaths to natives, because they do not believe in the latter, he, with much propriety, felt that he had acknowledged the same unbelief in not insisting on being sworn on the sacred book of the Christians. He wept bitterly, and manifested for several days the deepest contrition; often did he acknowledge his guilt, and humble himself at the feet of sovereign mercy, and there seek for that pardon which alone could tranquillize his troubled spirit.

He had a docile, child-like temper. This was far removed from the silly credulity which emphatically makes the Hindoo the dupe of any one who will say a marvelous thing. But once, after a thorough examination, having renounced his ancient system of belief, with all its farrago of inconsistencies he implicitly took the Bible as his counsel and his guide. Like an amiable child, who loves and reveres his father, and knows that his kind parent, though he may sometimes cross his favorite plans, only seeks his ultimate good, so Babajee adopted the Missionaries with whom he was connected as his parents, and ever yielded to them the most filial love

and obedience. When, as sometimes happened, his opinion of the best mode of accomplishing a thing differed from that of the Missionary with whom he was associated, he would express his opinion with respect, but never with assuming confidence. Whether his opinions were adopted or not, he would not on the one hand assume an undue importance, or on the other manifest tardiness or disaffection in joining heart and hand in the accomplishment of the desired object, in any way consistent with Christian policy. His heart was much in the duty of preaching the gospel from village to village. He never appeared so happy as when traveling from place to place, and declaring to new multitudes of heathen, every day, the before unheard of riches of Jesus Christ. As he was at that time my only associate in the mission, we could not both conveniently be absent from Nuggur at the same time. Nor could Babajee travel alone. The Brahmuns would not deign to be taught by one of their own number whom they regarded as an outcast, unless they saw him under the protection of some one to whom nature had given a skin of the same color with their rulers. Considered as a servant of such a one, they are not disparaged by hearing him. Such is the case too, in a greater or less degree, with the common people, who are, in these matters, much influenced by their priests. Though extremely desirable that he should accompany the Missionary on these tours,

still it was not always expedient. In this, as in matters of less moment, he would submit with cheerful and filial obedience, and never allow his disappointment to relax his labors at home.

On one occasion, when he was about to be left behind, the determination was changed from the following peculiar circumstance. He had the day previous consented, that, in existing circumstances, it were better for him to remain in Nuggur. On the following night he dreamed, or thought he saw, a grave personage standing before him, habited in a European garb, and saying, "*You must go.*" Whether asleep or awake he could not tell; but the voice, or the supposed voice, impressed him solemnly, till, falling asleep, as he supposed, the same was repeated. On relating, in the morning, what had occurred, he said, he was in doubt whether the words, *you must go*, meant (if they were to be considered as meaning any thing) that the day of his final departure was at hand, or that he must go and preach the gospel to those who were near and who were afar off. As he seemed inclined to believe that it might be an intimation of the latter, I thought it wise to waive the consideration for his remaining at home, and suffer him to go with me, not knowing but the Lord had a particular work for him to do. Nothing, however, occurred on this tour, or immediately afterwards, to remove the doubt which still remains in my mind, whether this were a dream or

a vision, or divine intimation, or a scheme of his to induce me to take him on the tour. I have no good reason to suppose the latter was the case.

Humility, that matchless grace, without which the pure and undefiled religion of the meek and lowly Jesus will not deign to dwell in the heart of man, beautifully adorned the walk of our Hindoo brother. His voluntary and entire renunciation of caste, which, in its humiliating consequences, dashed to the ground the boasted fabric of Brahminical infallibility, and left the demigod* but a poor, sinful, self-destroyed *man*, affords of itself a pretty satisfactory proof that he possessed this amiable grace; for, by this one act, he at once and for ever forfeited every thing which in this life is dear to man—his home, his family, his countrymen, the priesthood in which he had gloried, were now to him worse than annihilated; for, they not only remained to him as monuments of his former folly, but they afforded the Brahmuns ample occasions for abusing and despising him. Not even the common hospitality of a father or a brother, or the ordinary compassion which is shown to the meanest beast, could he now claim. But it is not to the patience, the humility, and cheerfulness, with which he supported

* The Brahmuns regard themselves not only as the peculiar favorites of Heaven, but, in consequence of the honorable descent *from the mouth* of the Creator, as a superior order of beings. They believe themselves as much superior to other men, as God is superior to the Brahmuns; that is, they hold a station middle way between God and man.

himself when thus circumstanced, to which I now refer. It is rather to that distrust of self, that feeling of unworthiness, that sensitive concern lest he should do or say something prejudicial to the cause of Christ, or dishonoring to God, which satisfied the mind that Babajee's humility was not the humility of the hypocrite.

He wholly disclaimed all hope of righteousness through the merit of works, and trusted only in the meritorious righteousness of Jesus. Justification by faith was a subject on which he dwelt much in his instructions to the people. He dwelt much, too, in his private conversation, on the deceitfulness and exceeding depravity of his heart, and often expressed his fears that he might be left to fall into gross sin. The most prominent thing in his addresses at the throne of grace, was confession of sin. He seldom spoke of his former course of life, or of his present innate corruption, without tears. Whether he was beset by Satan with any peculiar temptations which do not fall to the common lot of the godly, I am unable to say; but true it was, that he very frequently spoke of the devices, the intimations, the suggestions of an evil spirit, in such vivid terms, as always to give me the impression that he had grappled with him in all but a visible form. It will not, therefore, appear wonderful that he was often subject to turns of deep despondency and doubt respecting his own salvation. Often would he read and converse on

Luke 13 : 24–29, saying, after all, I may be a castaway. It will not be amiss here to introduce a translation of another of his papers. It is entitled,

"*Self-examination and Meditations, by Babajee, a converted Brahmun.*

"O! my soul, say to what thou inclinest! If thou inclinest to the things of this world, consider then what thou wilt be when thou leavest the world, and say to what thou inclinest! For it is written in the word of God, "the carnal man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, for they are spiritually discerned." Blessed Triune God, in the name of Jesus Christ, grant me the Holy Spirit, and make me happy, both in this world and the world to come. But if I only desire worldly happiness in the name of Christ, then I am not a true believer in him. O! my soul, look to Jesus! They platted a crown of thorns, and put it upon his head; and put in his hand a reed, bowed their knees before him, and in derision said, Hail, king of the Jews! then spit upon him, and taking the reed, smote him on the head. And when they had mocked him, then they took from him the scarlet robe, and put his own garments on him, and led him away to be crucified. If he suffered so much in this world, I must expect to suffer. O, my soul! this world's happiness is nothing—this world's suffering is nothing.

"After a short time it will come to an end; but

that happiness or misery which is to come, is eternal. If thou seekest after the happiness of this world, thou wilt not attain the happiness to come; for we must be dead with Christ. If, therefore, we desire only carnal happiness, and ask this in the name of Christ, we are of this world, carnal. Therefore, O, my soul! cast off all desire for worldly pleasure, seize on the hope of eternal happiness, and in the name of the Saviour, pray to God, and thou shalt receive. Ask for such things as these; wisdom, peace of mind, compassion, forgiveness, hatred of sin, knowledge, love to God, love for the worship of God, faith in Jesus Christ, true repentance for sin, and the indwelling of the Holy Spirit. Ask to dwell with God, and to enjoy his love for ever. For such things as these will I pray. Almighty, sovereign God, I have sinned; I am helpless, and deserve to be punished. I have no righteousness; I cannot walk in the right way. From the time I have tried to walk in the right way, till the present time, I have continually stumbled. Saviour of the world, may the Holy Spirit dwell in my heart, keep me from falling, and deliver me from evil. O, God! I put myself into thy hands. When Jesus was on earth, he delivered the afflicted from temporal pain, and opened the eyes of the blind. From this I am taught that all good, temporal and spiritual, must come from him. In his name, and for his glory, I will daily ask that God will make me happy in this

world, and in the world to come. All the happiness which we enjoy, must, indeed, come through Jesus Christ. God is a sovereign, and knoweth all things. Therefore, what is most fit for us, that he will surely give. Hence, we ought to love him with our whole mind and heart. Merciful God! hear my prayer; I am sinful, polluted, and fallen; clean me by the blood of Jesus Christ. I was born in sin, my works are all sinful, I am sin. Love me, O God! deliver me from destruction—give me a pure heart, and let not evil thoughts arise. Let not sin predominate in my heart. Deliver me from pride, covetousness, the displeasure of the good, and the desire of worldly good. But may all my hopes be in the happiness of the world to come: this can only be through help in Jesus Christ. For I have no power of my own by which I should walk in the right way. I am, by nature, only deserving of pain; but then, merciful God! make me worthy of happiness and of thy love. O! thou ocean of mercy, I am a sinful man. I cannot worship thee aright; keep me and guide me, according to the truth."

This distrust of self, naturally begat a corresponding dependence on God. He seemed to feel, in a remarkable degree, that every good and every perfect gift is from above, and cometh down from the father of lights. He did not here satisfy himself with the general expression, that it is in God that we live, move, and have our being; but he regarded, in an

uncommon degree, his daily food, raiment, protection, happiness, the use of his senses, the continuation of health, the opportunities which the present day afforded him of being useful to his countrymen, as special blessings from the hand of God. He would often specify particulars like these in his prayers, when his heart would glow with gratitude to the great Giver, and cast itself in sweet reliance on Him who giveth and upbraideth not. He had a happy talent, both in his prayers and instructions, of specifying, and drawing useful lessons from what, in common language, are called little things. The birds of the air, the beasts of the field, the starting vegetation, the opening flower, the maturing of grain and fruits, the blessing of water, of air, of rain to fructify the earth, of day and night, and of the vicissitudes of the seasons, all furnished him with ample illustrations of the unbounded goodness and mercy of God towards his creatures. When addressing the Brahmuns, he would frequently point to a tree, a flower, or any sensible object which might be before him, and inquire, Is that the workmanship of Shiva or Vishnoo? Can your thirty-three millions of gods, produce an object like that; or, if made to their hands, can they preserve it for a moment? Why then will you pass by Him who created, preserves, and pervades all things, and worship the lowest works of his hands? If addressing the poor, the halt, the blind and maimed of the asylum, he would

frequently point to a sparrow or an insect, and say, "Behold how insignificant a thing is the peculiar care of God! And will he not provide for you, if you love and serve him? Seek ye not what ye shall eat, or what ye shall drink, neither be of doubtful mind; for all these things do the *Heathen* seek after."

Babajee too well understood the character of his countrymen, not to perceive that covetousness is the rock on which they are likely to make shipwreck of faith. He seemed to watch over his own heart, and smother the rising desires of avarice with great vigilance. He never expressed the least dissatisfaction respecting his monthly allowance; but gratefully received it, as a means which God afforded him, through the benevolence of foreigners, to do good to his deluded people. He often declared, (what every missionary too well knows to be true,) that there is no stronger temptation to a Hindoo to change his religion, than the hope of worldly gain. And, it is lamentable to say, that the greater part of those, concerning whom we hoped that better motives induced them to embrace Christianity, exhibit in this respect a grievous deficiency. Instead of gratitude to God, and gratitude to the missionaries, who have, for their benefit, forsaken all that was dear in country and home, voluntarily taken up their residence in an insalubrious climate, and are fast wearing out their life for their good, they not only expect a support,

but not unfrequently manifest the most trying dissatisfaction that they are not better supported. They often feel as if they have conferred a great favor on the missionary, by renouncing their own religion, and by assisting him in his missionary labors among themselves; and that he ought not to be slow in acknowledging their services, by a good reward. Here it should be remarked, that the state of things as yet, in this part of India, is such as almost to compel the missionary to keep his converts in his service. This strengthens the impression, that converts are to receive a support, and not unfrequently leads to disappointment, that the allowance is not more, and the labors less.* It is pleasing to be able to make Babajee an exception. He not only sought to keep himself unspotted from the world, but, as the following letter, written by him soon after he came to Nuggur, shows, he was not slow to sound the alarm to others. This letter was addressed to Dajaba and Moraba, members of our mission-church at Bombay. The occasion, which called forth the letter at that time, and which explains its character, was this: Appa, a convert in connection with the Scottish mission, and an acquaintance of Babajee, had apostatized. His covetousness proved his ruin. On hearing of this, Babajee lost no time to improve the occasion for the benefit of his brethren at Bombay. After the foregoing remarks on the Hindoo character, no one will

* See Chap. XI. Part II.

inquire, why so much is said in the letter of *love to the world*, and *love for one another*. The apostolic dress in which the letter appears, shows the source from which he derived his style of letter-writing, as well as his ideas of identifying Christians of the present day with those of the apostolic age. The "sisters in Bombay," here spoken of, were women who have received baptism, and were members of the church. What can sound more strange in a Hindoo ear, than to hear a Brahmun exhorting his friends affectionately to *instruct women*.*

LETTER.

"To Moraba and Dajaba, holy and beloved, and called by the gospel to be separate from the world, I, a servant of Jesus Christ, send greeting, and write a letter of exhortation. The supreme God has, as we hope, through the shedding of the blood of Jesus Christ, sanctified us and separated us from this wicked world. In this, how great appears the love of God towards us; and how ought all, on whom God has bestowed such unsurpassed mercy, to love our Father and God with our whole soul, mind, and strength! This commandment he has given to all his servants, 'Love the Lord thy God with all thy heart, strength and soul.' Hence we ought each one to ask himself, O, my soul! lovest thou the Lord, thy most gracious benefactor, with *all that thou*

* See Chap. XII. Part II.

hast? If thus we examine ourselves, the soul will give testimony concerning itself. And, according to this testimony we ought to act. That is, if the soul bear witness concerning itself, viz. 'I do not love the Lord with all my powers of body and mind,' then we must, in the name of God the Son, supplicate God the Father for the wisdom and direction of God the Holy Spirit. But if the soul witness concerning itself, 'I do, through faith in the blood of Jesus Christ, love God with my whole heart and life,' then we ought on this account to thank, praise, worship, and glorify God. 'Whoever thinketh he standeth, let him take heed lest he fall.'

"Beloved brethren, what think you concerning yourselves? Do you love God with *all you have?* If you reply, yes, then take heed to yourselves. Brethren, if you love the world, you cannot love God. For no one can love the world, and at the same time love God. Therefore, I desire that you do not continue in love with the things of the world. For whoever sets his affections on the world, shall assuredly fall into eternal condemnation. This ought to be clearly understood. You have before you, brethren, the example of Appa. He regarded himself a true Christian. Having placed upon the things of the world, that love which he should place only upon God, he has fallen into sin. He has set at nought the authority of God, despised his Son, and done despite to his Holy Spirit. How seemeth it to you,

brethren, is God pleased with those who love the world? This cannot be. If any man thinks to become a Christian while his affections are set on worldly good, his heart is full of gross darkness. Now Appa became a Christian, but he was not a true Christian. His mind became darkened through a love of the world. That your minds may not be thus darkened, is my desire and prayer to God. Brothers, Dajaba and Moraba, how does it appear to you? Did Appa ever love God? No one will believe that he now loves God. Therefore, let us take heed to ourselves, that we stand fast in the faith. See to this. I love you, therefore I desire that you may love God fervently, and stand firm in the faith. For this reason I exhort you. God has given this commandment, that as we love ourselves so ought we to love one another. Loving myself, again and again, I pray to God in the name of Jesus Christ, that I may at the last day stand firm in the faith before the judge of the world. In my prayers I ask for those things which will be needful in the next world. For that which is altogether of a worldly nature I ask not. For I know this, that whosoever loves the world, is of the world, and under the power of Satan, a willing servant of the devil. He knows not that the 'goodness of God leadeth to repentance.' The goodness, mercy, forbearance, and authority of God, he sets at naught. Knowing this, I desire to cast off

all hope of the world, and endeavor to seek and pray for that which is spiritual.

"As I love myself, and ask God that he would give me spiritual things, so I love you, and therefore pray that you may examine whether you are in the faith. Try yourselves, and know what you are. If by any means you forbear to examine your breasts, you ought to fear you are of the world, and not of God. I most earnestly desire that you may not be worldly-minded, but that you may, through the power of the Holy Spirit, eradicate from your hearts every thing carnal, and cast it from you. Cast away fear and unbelief, and adultery, and sorcery, and idolatry, and lying, and theft, and every abominable practice; and flee from the abominations of the heathen; and arm yourselves against the devices of the devil. We who are born of the Triune God are, especially, brethren. We ought, therefore, the more to love one another, and if we love one another we shall exhort and instruct one another. Therefore you must affectionately instruct our sisters who are in Bombay. Brethren, we must do all in our power for the instruction of our people. The command of Jesus Christ whose we are, is, that the gospel should be preached to every creature. In obedience to this command, the American Missionaries, Christian Padres, are toiling for our good. From them we may learn the Christian shastras. Brethren, we

have need to study the word of God much. Before I became a Christian, I read the Christian Scriptures, and thought them easily comprehended. But now I find in them a bottomless, inexhaustible fountain of wisdom; and many things hard to be understood. Let us not forget to search the Scriptures.

"Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Salute one another with a holy kiss. The Missionaries at Ahmednuggur salute you. The grace of our Lord Jesus Christ be with you."

Babajee loved his Bible. He had, as stated before, obtained a general knowledge of the New Testament previous to his conversion. Now he studied the sacred oracles spiritually, admiring their intrinsic excellence, and their peculiar adaptation to the wants of man in all ages and nations. He was particularly interested in a religious service, which we held at our table every evening immediately after tea. It was for prayer and mutual instruction. We first read a chapter in the New Testament, each reading a few verses in turn, prayed, Babajee, Dajaba, and myself alternately, and then took up some subject for discussion; or I related, as I was able, some portion of the Old Testament history which has not yet been translated. The lively interest with which he seized every new fact; the avidity with which he grasped every new idea, afforded his teacher a rich

compensation for all the rebuffs and discouragements which he was daily meeting from the opposition, the listlessness and indifference of the people from without.

I have said that Babajee manifested a very great interest for the spiritual welfare of his own people, and only desired to live, that he might be an instrument of good to them. This he regarded as his field of labor; still his heart, in the true spirit of Christian benevolence, was enlarged, and he encircled in its desires the whole human family. His prayers were scarcely more frequent or more fervent for the people of Hindostan, than they were for the Chinese, the European, the African, or the American. In imagination he would often bring in the day of millennial glory, and behold with delight, all nations, and tongues, and kindreds, bowing to the sceptre of Jesus, ascribing "blessing and honor, glory and power, unto him that sitteth on the throne, and to the Lamb for ever and ever." He listened with peculiar interest to the accounts which were given him of the efforts which are making at the present day, to diffuse the blessings of Christianity throughout the world; and heard with still greater pleasure, what progress the light of truth has, within these few years, made into the dark dominions of idolatry. This light, he would say, which is now pouring in upon the nations from every quarter, must ere long illuminate India. The history of the recent benevolent movements in America for the distribution of

the word of God, the propagation of the gospel both at home and abroad, in connection with the account of the rise and progress of the American Republic, greatly excited his admiration. He would say, "that is a land of promise, a chosen inheritance of God."

As the following letter to the Rev. R. Anderson, Cor. Sec. A. B. C. F. M., develops in some degree the gratitude which he felt for the labors of Missionaries in India, and his desire to have the number speedily increased, I here insert it.

"LETTER TO REV. R. ANDERSON.

"To the holy and beloved of God, Anderson Sahib, resident in Boston, Babajee and Dajaba, servants of Jesus Christ, of the church of Christ in Ahmednuggur send many salutations. We would first of all thank you, that you, wishing the good of the Hindoo people, have sent missionaries to this country. These have made known to us the true Shastras—the true Saviour, and the true way of atonement for sin. Through them we have great joy and happiness in Christ. We, Hindoo people, are, through the favor of the Lord God, under very great obligation to your benevolent society. But, above all, are we indebted to Jesus Christ. We have now begun to keep ourselves from sin, to hate sin, and to cherish the love of God in our hearts. In us we know there is no righteousness. The righteousness of Christ only is necessary; thus we have judged. We know there is no God besides the invisible

Jehovah. The gospel of Christ must be preached. This is according to the command of Christ. And we, Padre Read, and I, Babajee, according to our strength, have traveled from village to village, and preached the gospel of Jesus Christ. Some confess the gospel to be true; and some proud people, that is, the priests of the people, even these, know that the Christian shastra is true; but, on account of their pride, they reject the word of God, and they even revile us. Nevertheless we believe that a work of the Holy Spirit of God has begun. Our evidence is this, that some have already been led to inquire, to cast off sin, to throw away their idols, and to receive baptism. I here write their names; Kashaba, Khondoo, Beekyah; these three are now happy in worshiping God, and in hearing his word. These are the names of those in Ahmednuggur who we hope have repented and believe in Christ, and have asked baptism. (Here follow the names of the thirteen individuals.) These thirteen persons have, we think, been converted by the influence of the Holy Spirit.

"The Hindoo people are for the most part ignorant. Their priests (the Brahmuns) are generally learned, but they do not teach the ignorant people the true way; for they say the ignorant must not be taught the true shastra. If they give instruction at all, they teach a false religion, for no other purpose than to fill their own bellies. They will neither

enter into the kingdom of heaven themselves, nor suffer those who would, to enter. We now assure you, that, by the grace of God, the work of instructing the people here has greatly increased. The field is ripe for the harvest, but the laborers are few. Therefore, praying to God in the name of Christ, we say, O Lord God, the world is thy field, and in this field the laborers are few. Prepare and send forth laborers. And of *you*, also we ask, for the sake of Christ, that you will have mercy on us, and send forth more teachers. Should learned men from among the Hindoos become true Christians, they may, we think, be more efficient laborers, than it is possible for foreigners to be; for foreigners must learn our language before they can instruct us. In this respect, the native has greatly the advantage.

"Great Sulam; may the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Ghost be with you. Amen."

CHAPTER IV.

His desire to be free from sin.—A letter to the native church in Bombay.—Assurance of hope—his growth in grace.—Letter to Mr. Allen—to Mr. and Mrs. Graves—to Dajaba—to Mr. Graves.

THE last internal evidence which I shall mention that this idolator had became a child of God, is the desire which he manifested *to be freed from sin*.

He believed that genuine happiness can only originate from holiness; and that sin is the procuring cause of all human evil. Here he did not satisfy himself with generalities, so as to incline him to regard sin rather as an unfortunate incident in human nature, than as a guilty abandonment of God and his righteous law. Perhaps, in some instances, he too nicely sought to trace the connection between sin and punishment in this world. Forgetting that a good member may suffer from his connection with a bad community, he sometimes attributed to individual fault consequences which only belong to man as a "degenerate plant of a strange vine." However this might be, he regarded sin as an infinite evil, and longed to be free from "the body of this death." To be delivered from sin, was, in his estimation, a passport to supreme happiness. Assurance of hope, and perfection in holiness, he thought attainable, and not only a consummation devoutly to be wished, but to be continually sought with prayer and fasting. In scarcely any thing did he differ more from the heathen around him, than in his views of death. He often spoke of it as the fruition of all the Christian's hopes, not to be dreaded, but desired. The idolator, he would say, regards death as the greatest possible evil; for, in it he can see nothing but loss and destruction. But to himself it opened the portals of heaven, and showed him an exceeding and eternal weight of glory.

The foregoing remarks will be better illustrated by the following letter, written by Babajee a few months before his death, and addressed to the native church at Bombay. From this it will appear that sanctification, a conformity to the law of God, and a transformation into the image of Christ, may be as ardently sought by a heathen, when his heart is once warmed by the genial flame of heaven, as by the convert from nominal Christianity. To be interested in his communications, one must bear in mind the character which has already been given of the people of his caste; and reflecting *what he was* by nature, the reader will be prepared to magnify the goodness of God, when he learns, from his own pen, what he became by grace.

"*Epistle to the Brethren and Sisters in Bombay.*

"Babajee, called by the will of God to be a servant of Jesus Christ, to the church of God in Bombay, and to all in every place who are called holy, through the Lord Jesus Christ. Mercy and peace from God our father, and the Lord Jesus Christ, be with you. Amen.

"Brethren, render unto the Lord Jesus, whom you have received, all due honor. Deceive not yourselves and others by taking again the "old man," which ye have crucified, and plunging again into carnal delights and sensuality. If you still indulge in pastimes, delight in exhibitions of folly, and practise the arts of deception, it will come to pass

that when the heathen see such conduct, they will reproach you and us; they will reproach our teachers, and Him who is our Redeemer and yours, and the Redeemer of the whole world—even Him who is altogether holy. And great evil will follow. For this reason, I entreat that your demeanor be not sensual. For they who only please the senses are carnal, and the carnal cannot please God. The spirit of Christ is not in those carnal desires which men, while in the body, seek to fulfil. And whosoever hath not the spirit of Christ, he is not of God, but of the devil; and if he be not of God, he will be a partaker of the everlasting pains of hell. Before becoming Christians, you indeed walked according to the flesh. And now you profess to have cast off the natural man, and to have become Christians. Let me ask you, Have you done this in mind, or only in body and in name? Beloved brethren, whosoever in appearance and name only, becomes a Christian, but whose mind is not Christian, the Holy Spirit has no abode in his heart; he is not, therefore, worthy of salvation: it were better that a mill-stone were tied to his neck, and he cast into the sea. Whoever liveth according to the flesh, is worthy of death. Brethren, if through the Spirit ye do mortify the deeds of the flesh, ye shall live; 'for as many as are led by the spirit of God, they are the sons of God.' If ye are called of Christ, behold our Saviour, and, like him, become separated from the

world. He indulged in no vain amusements, or gratifications. He was a sojourner in this world. Direct your mind to him and reflect. Was he carnal or spiritual? If you find that he was spiritual, then honor him in spirit and in truth, and with your whole strength, and take upon you his name. Whosoever nameth the name of Christ, let him examine himself. For he that doth not anxiously try himself, shall not continue to the end. That you may continue to the end, and be acceptable to Christ, is my desire. This I ask of you, that you may preserve yourselves through the aid of the Holy Ghost, be saved, and eternally happy. He that examines his own heart, understands what the 'minding of the things of the spirit' meaneth, and he ordereth his conversation cautiously before the people. Moreover, brethren, as you are now Christ's you must teach his commandments. Still, I assure you, that your *daily walk* is of more importance than mere verbal instruction. *This*, in my opinion, is more useful to bring men to believe: therefore, it is written to you, 'be not angry, but, on deliberation, choose what seemeth good,' and reject what is evil. Ye are joined to the church of Christ, walk, therefore, according to the laws of the church and of God, that you may not bring a stigma on the church. For, if your conduct before the people be not good, they will indeed suppose that all Christians are hy-

pocrites, and altogether fallen. If any one professes Christ, and being joined to the church, does not pay Him all due respect, he is indeed a hypocrite, and the son of destruction; and, like Judas Iscariot, maketh himself the child of hell. Whoever, therefore, professes Christ, and is united with his church, let him take heed to himself, and enter into everlasting life.

"Brethren, if teaching according to the laws of Christ, ye say, 'do not evil,' but yourselves do these things, think ye that ye shall escape the justice of God? He that is of Christ does not exalt himself—is not drunken with wine, or infatuated with money. He humbleth himself before God. The aged and the young, the rich and the poor, are alike to him. He should not do an act of charity that the people may regard him humble and benevolent. Should they say concerning any professed follower of Christ, 'he is called a Christian, true; but he is proud;' by such a saying Christ would be reproached through a proud *Christian*. I pray that Christ may not be reproached by any one who is called a Christian, but that he may be glorified. Whoever calls himself a Christian, but walks contrary to the law of the Lord Jesus Christ, let him die the death. For, as it seems to me, whoever sins against God, he may find forgiveness through Jesus Christ. But if any one professes himself to be a follower of the

Lord Jesús the *only Saviour of the world*, and sins against *him*, he undoubtedly must suffer in the fire of hell for ever.*

"Beloved brethren, if any one among you say 'I have faith, but not works,' what can faith profit? how can such faith save him? If a brother or sister be destitute of clothes, and without daily food, and one among you say, 'Go in peace, be ye warmed and filled,' nevertheless he gives him not the things necessary, what doth it profit? So if there be not works, faith is dead. If you believe there is but one God, in this you do well. But even this the devils believe, and tremble. Must we not regard faith without works as dead? Our father Abraham offered up his own son Isaac on the altar. In this act he was justified. But was it not faith working with the deed? and by the act his faith was shown to be genuine. Thus was he accounted as righteous, and called the friend of God.

"Brethren and sisters, it is written in the true shastras that "ye should love one another;" that is, not in appearance only, but in deed, help one another. We are bound to love one another. On this account the Christian religion is love.

* "I insert this erroneous sentiment as a specimen of the liability of a convert from heathenism to fall into doctrinal errors. Babajee was not ignorant of the doctrine of the unity of the Godhead. The reader will readily perceive the curious train of thought which led him to this conclusion. Overlooking for the moment the intimate relation of the Father and the Son, he naturally enough concluded, if a man rejected the only deliverer of the world there could be no further remedy. He may mean, if any one finally rejects Christ, and the sentiment will be correct.

PRAYER.

"Jehovah, Saviour of the world, thou art holy, we are altogether unholy. We can do no good thing. At thy hand we beg, in the name of Jesus Christ, whatever is needful for our salvation, for justification through the merit of the Redeemer, and for happiness in this world and the world to come. We entreat thee for all men, that they may be saved. Amen.

"May the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen."

I have said that Babajee thought assurance of hope and perfection attainable. If he mistook in the latter it arose from his contemplating too exclusively the willingness of God to bestow the Spirit without measure on all who ask, without due consideration, at the same time, that man, while in this life, is in a state of probation, and that probation necessarily implies a liability to fall into temptation; and whence this liability but from sin?

The following fragment, which appears among his manuscript papers, will show his views on what he considered the real state of a true Christian, or, as he calls him, a "divine worshiper," during his pilgrimage in this life:

"*How those who truly worship God through Jesus Christ, are to be regarded in this life.*

"They who profess to be true Christians do not

pretend that they can, of themselves, worship God acceptably; they do not profess to be thus perfect; for they believe that no man of all the human family can worship God acceptably except through Jesus Christ. If any one then is a true disciple of Christ, he must believe that he cannot of himself perform the will of God aright. But this is our hope, that, on account of Christ, we, like dutiful children, may be accounted true worshipers before God our Father."

The following correspondence too well illustrates the growing piety of Babajee, and his increasing desire of usefulness, to be omitted. The letter to Mr. Graves appears here only in fragment, as I am unable to get the original:

BABAJEE'S LETTER TO MR. ALLEN.

"To the most excellent Allen Sahib, blessed of God through Jesus Christ, Babajee, a door-keeper of the house of God, who stands at the door humbly begging for the bread and water of life, sendeth greeting. I entreat that you will send me a letter of instruction and exhortation, that a poor servant of Jesus Christ may be confirmed in the true faith. The chief intelligence which I have to communicate is, that, my love of this world is, by the exercise of faith in Jesus Christ, continually diminishing, and that my love to God is increasing more and more, and that my old man is, on account of sin, crucified with the body of Christ. I confide myself entirely

to him. I take hold of the hand of my heavenly Father. Whithersoever he leadeth, there will I go. All the right feelings which I have are of the Holy Spirit. I search the gospel of Jesus Christ, and daily examine myself concerning what I do, and what I ought to do. I am distressed on account of sin, and repent, and daily ask of God forgiveness for all my past sins. As the watchman puts on his armor, and vigilantly performs his duty, so I put on the armor of self-examination, and daily endeavor to watch over myself. I fully believe that I cannot be saved by my own works, but by faith in Jesus Christ. This is my hope. Formerly I was an adulterer, false, deceitful, and an idolator. In these things I then took delight; but now, through the grace of Jesus Christ, I am disgusted, yea, I hate them. Now I love whatever I believe to be pleasing to God, and hate what is offensive to him. I endeavor to avoid what is forbidden in the sacred Scriptures. I pray and implore the assistance of God, and search the Scriptures daily, that I may be able to give instruction, according to the command of Christ. I gratefully acknowledge the loving-kindness of God, and am not unmindful of the kindness of those by whose instrumentality I have been converted. The instructions of Graves Sahib, that true worshiper of God, are particularly grateful to me; for by them the knotty doubts of the mind are solved, and the heart gradually is made pure.

By his means my soul was first distressed on account of sin; by faith in Jesus Christ I was again made joyful.

"Since leaving Bombay for Ahmednuggur, I have instructed my wife in the word of God. Before the death of Mr. Hervey she reviled me, and scornfully rejected Christ. From that time she became penitent, began to pray, and asked baptism. I hope her heart is now renewed.

"In the latter part of June I made a short preaching tour, when I visited five or seven villages, and told the people of Jesus Christ. I now feel that if I am to live long in this world, I desire to live only for Christ. If I am to go to another world, I desire to live with him for ever there.

"Oh my brother, I cannot love Christ as I ought; for by reason of sin I am weak. While an enemy of God, he, through mercy, that I might be saved, assumed a vile, perishable human body, and did for me what I was bound to do for myself. Had I died in my sins, and perished, God would still be glorified in the multitude of his creatures. I am indeed bound to love God, who is love. May he, who has done so much for my salvation, enable me to love him.

"I am ignorant, sinful, depraved. By my own works I cannot be saved. I cast myself into the arms of God my Father. If it be his will, he will save me. If he do not save me, I cannot be saved.

If he do not keep me from evil, I must fall into evil.

"Brothers Dajaba and Moraba are with you. Confirm them in the right way. I desire that they may well instruct the Hindoo people. I pray that they may be *new men*. To teach us who are ignorant, to confirm us in the right way, and bring us to believe on Jesus Christ, is your proper work. We are *infants*, and must have the milk of the word. We cannot bear strong meat if you give it us. Wherefore feed us with milk, and we shall, by little and little, be strengthened into manhood, and, becoming men, we may be fed with meat. Then shall we become strong in the faith, and be saved by Jesus Christ. May peace and comfort from the Triune God, Father, Son, and Holy Ghost, be with you for ever. Amen.

"O God! merciful Father, I am sinful, ignorant, and foolish; I have written, because my brother desired it; but I have not been able to write in a proper manner. I desire that this letter may not be useless. I ask not on my own account, but for the sake of Jesus Christ, that the writing of this letter may be of some utility."

The following extract of a letter to Mr. and Mrs. Graves, is too characteristic to be omitted:

"To the Rev. Mr. Graves, well-wisher of our

people, and to Madam Graves, both of the same parent in Christ, I, Christian, Babajee, and my wife, write. Peace and comfort from our Lord Jesus Christ be with you. Amen.

"We are tender plants, planted through the mercy of Jesus Christ, by your hands. That these plants may grow, become trees, and bear much fruit, they must be moistened at the roots, and sprinkled with water from above. I write unto you, that, from your instrumentality, we may derive assistance, whereby we may increase in love and faith, and bring forth fruit, double, treble, quadruple, and a thousand fold.

"We were organized into a Christian church on the 4th March, 1833. Dajaba was chosen deacon, and myself elder of the church. I mention below the members of the church. Parwuttee, a Purbheen; Audee, a Brahmanee; myself, a Brahmun; Dojaba, a Purbhoo; Mynabace, a foreigner; Hirabayee, of the Kamathee caste; Kashaba, Kondooba, Bheekya, and Gopal. These, with the exception of myself and wife, and Dajaba, have become Christians since you left us."

Notwithstanding the numerous extracts which have already been given of Babajee's letters, I hope the following will not be deemed unworthy of perusal. It breathes, in a few lines, more of the spirit of the writer than any letter or communication which I have been able to procure. You here see the

friend, the brother, the Christian, and, I had almost said, the zealous apostle, animated in his work by motives the most noble which can warm the heart of man; and exhorting his brother in Christ to brotherly love, to self-denial, diligence, humility, and fervency in the work of the Lord. The concise and animated style, the simple language, as well as the heavenly spirit which pervade the letter, will afford the reader a pleasing specimen of what Babajee was in his daily deportment among the crooked and perverse generation by which he was surrounded.

Dajaba, the person to whom the letter is addressed, had been received into the Christian church more than two years before. He is of the Purbhoo caste, a man of very respectable talents, who was formerly a school teacher, but, subsequently to his baptism, a superintendent of schools, and an assistant missionary in Bombay. He is a man of cold temperament, and has never manifested any peculiar interest in missionary labors. In his deportment and intercourse among his idolatrous countrymen, he has, for aught we know, been regular and exemplary, but deficient in moral courage and zeal for the salvation of others. This may have arisen, in part, from early persecutions which he suffered, not only from his immediate friends, but from the people in Bombay. He was once beaten in the streets, and shamefully abused.

It was thought advisable that he should, for a

time, be removed to Ahmednuggur, in hope that, by being connected with Babajee, and being removed from his former circumstances, he might acquire more fortitude and zeal, and thereby become a more efficient helper. During Babajee's life, we had high hopes that those anticipations would be realized. Since that time, I know not that there has been any change for the better. He is sober and regular in his habits, and willing to follow as he is led, but shows no desire to do more than his prescribed duty, as a servant fulfils his task.

LETTER TO DAJABA.

"Babajee, a servant of the Lord Jesus Christ by the will of God our Saviour, and of the Lord Jesus Christ our hope, to Dajaba a beloved child of God through faith; grace, mercy, and peace, humility, pardon, joy, and comfort, be to you from God our Father, and from the Lord Jesus Christ.

"Dajaba, my beloved brother, the letter which you so kindly sent me by Mr. Read, was received in good time. I cannot express the pleasure which I felt in the perusal of it. By such letters my faith in Christ will be strengthened.

"God has begotten us through the Holy Ghost, according to his purpose, and on account of the righteousness of Jesus Christ: therefore we are dearer to each other than brethren. Among brethern there is often strife, deception, mutual abuse, unfaith-

fulness, disputes about their fathers' property. But among us, who have been born of the Holy Spirit, there must be no deception, or strife, or covetousness. We must become *gosawees** through Jesus Christ; not, however, such gosawees as are daily seen about us here. We must be true gosawees; that is, have the mastery over our passions: We must eradicate and cast from us all worldly hopes, and hope only in God, and leave ourselves entirely in his hands: then God, our Father, will, through Jesus Christ, account us as innocent. You observed, my brother, in your letter, (and it is in accordance with the Christian shastras,) that "*we are the body of Christ*," and ought therefore to love one another.

"Above all, my brother, read much, pray much, be humble, communicate instruction, rebuke with soft words any thing wrong which you may discover in our brethren or sisters; and, by the grace of God, peace be with you."

The following letter was addressed to Mr. Grant, while recently in America. He has kindly favored me with a translation of the original, and allowed me to publish it.

* A gosawee is a devotee who has forsaken the world, goes about almost naked, his body besmeared with ashes, lives on the charity of the people, and professes to be very holy. He pretends to instruct the people in a knowledge of God; but really does no more than to repeat the names of the gods, and mutter over some unintelligible jargon, which the stupid populace suppose to be muntras or incantations.

BABAJEE'S LETTER.

"Our well-wisher and respected father, Mr. Graves, and respected mother, Mrs. Graves, Babajee, a servant of Jesus Christ, with his wife, presents a great salutation, and begs to write a letter of respect. We have given ourselves an offering, through Christ, into the hand of God the Father; and, through faith, by the Spirit, we remain in the hope of being justified by the righteousness of Jesus Christ. And we who are new-born, are like ignorant children; but may we become mature in faith, and stand against the wiles of the devil, the slanderer, to fight against him! May God array us with his heavenly armor! that is, may he bind our loins about with truth; put upon us the breast-plate of righteousness, and cause our feet to be shod with the preparation of the gospel of peace: and, above all, put into our hands the shield of faith, wherewith we may be able to quench all the fiery darts of the wicked one. May he also put upon our heads the helmet of salvation, and put into our hands the sword of the Spirit, which is the word of God! And may he keep us, always praying with all prayer and supplication, at all times in the Spirit! And for the same purpose, that we may be awake with all diligence, in prayer for all saints. We ask you both to remember us, as well as yourselves, in

prayer to God. May there be peace and love, with faith, among all the brethren, from God the Father, and the Lord Jesus Christ. May grace be with all who love our Lord Jesus Christ in sincerity. Amen.

"Please present to the church the salutation of me, a fallen one."

CHAPTER V.

Hindooism debasing to the mind.—Theological papers illustrating Babajee's mode of thinking.—The occasion of writing these.—Proofs of creation.—Existence of God—eternity of God—Hindoo notions of God.

I HAVE referred to Babajee's conversation and writing on theological subjects. The inquiring reader will desire to be informed more particularly what was the *mode of thinking* and the *manner of reasoning* of a man, who had for forty years been fed on the fooleries of Hindoo superstition. He had drawn in, with his mother's milk, the deadly bane of idolatry. All his early impressions, all his notions of right and wrong, were formed from a false standard. At forty years old he begins to reason—finds that all his notions, feelings, and sentiments concerning religion and moral duty, are wrong; he finds his heart corrupt, his understanding darkened, his

conscience stupified, and all the laborious and costly expedients which he had used to remedy the evil of which he was at times conscious, unavailing. All that had been done was to be undone, and every thing now remained to be done. I know it is impossible for one reared in a Christian land, fully to estimate the influence which a heathen education must exert on the mental faculties, and the moral feelings of the idolator. We talk, in Christendom, and very wisely, too, of the infinite advantage of early instilling into the young mind pure principles of morality, and correct notions about religion; and when we contrast the character of the man thus taught, with that of the man whose childhood was spent in the haunts of infidelity, or in the nursery of thoughtless gayety, and the contempt of all moral obligations, we see a difference so striking, as to give us some remote notions of what must be the influence of the education received by a Hindoo child. But it must not be forgotten, that the most profligate family in all Christendom, are under many restraints which are imposed by Christianity. They are not debased, to worship a reptile or a stone. They have many right views of the character of God, and of the general obligations of man to regard his commands. These cannot fail to produce some influence, though latent it may be, on the mind. They have, at least, many good maxims, and good customs, resulting from Christianity. These things

give the worst man in a Christian land an advantage over the best in a heathen.

These remarks will enable the reader more justly to appreciate the following specimens of Babajee's theological views. I add them, not for the merit which they contain in themselves, but, as I have done many other things in this memoir, to show, for the encouragement of the friends of this mission, what a bigoted Hindoo may become, under the teachings of the Holy Spirit; and, seeing this, that they may give more liberally, and pray more fervently, that God would supply the place of his departed servant with a thousand as faithful and devout.

The occasion which gave rise to the following papers on theological subjects, and the means which he possessed of writing them, will not be deemed unworthy of notice. Babajee, previous to his conversion, possessed a general and a theoretical knowledge of Christianity. But it was now desirable that he should be put on a course of study which should enlarge and discipline his mind, and at the same time improve his heart, and prepare him for a wide field of usefulness. His attention had, from the first, been, principally, directed to the reading of the New Testament, and such parts of the Old Testament as had been translated. He had been encouraged to write letters to his friends abroad, and likewise to express his religious views and feelings in

writing on different topics. But it was thought that he required to be put on a more systematic course; and, for this purpose, theological and other questions were proposed to him by Mr. Graves, to which he was desired to furnish answers in writing. As several of these papers were preserved, I have thought a translation of them worthy a place in his memoir.

It may be supposed by some that these papers contain thoughts too matured for the mind of an '*untutored*' heathen. A remark, here, may remove any suspicion that the translator has been too partial to his teacher, his pupil, and afterwards his fellow-laborer. A Hindoo Brahmun is not an *untutored* heathen; and Babajee possessed, in addition to the ordinary Brahminical learning, much knowledge of the Christian religion. It is true, that the Brahmuns possess but a very little true science; and it is equally true that Babajee had but a speculative acquaintance with Christianity. But the false philosophy and the subtle metaphysics of the former, and the general Christian knowledge of the latter, presuppose, in Babajee, a sort of mental discipline, and a kind of mental discrimination, which gave him a mind of a very different caste from that of an Esquimaux or a Hottentot.

It may excite some curiosity to know from what *source* Babajee derived his arguments on the following subjects. They are strictly the results of his own reflections, aided by the views which he derived

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in conversation with others. He could neither read nor speak English, nor had he access to books in his own language on any of these topics; consequently he was thrown for his resources, principally, if not entirely, on his own mind; and hence, though his ideas are not new to the theologian, we may claim originality for them as it respects their author.

Babajee, for the most part of the time when not absent with me on preaching tours, had a portion of each day which he might employ in study or writing. He rose early of a morning; attended to his domestic concerns; visited our native schools from six to eight; and was present at our religious services about half past eight, in which he generally took a part or wholly conducted. On these occasions, the members of our native church, the inmates of the poor asylum, and all in any way connected with, or dependent on us, were required to be present. Here Babajee made some of his happiest efforts in imparting religious instruction. The contemptuous Brahmun, whose sneer he could not but sometimes feel, was seldom present; and he would, unrestrainedly, throw his whole soul into the exercises of the occasion. At the close of this service, which continued about an hour, he went to the asylum to distribute the daily allowance to the poor. While distributing to these wretched beings the meat that perisheth, he was always careful to impart the food of the soul, which endureth to everlasting

life. He frequently spent an hour at the asylum, sometimes in quieting the ungrateful murmurs of those, who, although they had been taken from the streets when starving, or begging a miserable existence, but were now well fed and clothed, were continually importuning him for something more, and practising every art of deception to induce him to intercede for an increase of their allowance. Sometimes he was devising means for their comfort, by teaching them how to economize in their domestic affairs; but more frequently he was with the sick and the infirm, praying with them, and endeavoring to impart to their dark minds a ray of divine light, to guide their exit from their present wretched state, to an unfading inheritance beyond the grave. He exerted a most happy influence among the inmates of the asylum. They loved him as a parent, and revered him as a spiritual teacher.

He usually returned to his house about half past ten, and prepared for breakfast, which he took about eleven. This is a very usual hour of taking the first meal in India. The natives of the country not unfrequently do their day's work before they eat. During the heat of the day Babajee was generally at liberty to employ his time in his own house, except when I had occasion for his services to assist me in some department of my studies in the Mahratha language. To him I was indebted for the most essential aid, not only in the prosecution of such

studies, but in the acquisition of a great mass of useful knowledge respecting the manners, customs, and superstitions of his benighted countrymen.

At five o'clock, he accompanied me into the bazar, or to one of our preaching places, for the purpose of addressing the people on the subject of Christianity, and of distributing tracts and books. These irregular exercises, in which Babajee always rendered essential assistance, generally continued about an hour and a half. Babajee had become an outcast by his profession of Christianity; and so inveterate was the prejudice against him on this account, that he could only act as my helper. He could do nothing of himself. When the assembly had been collected, and I had gone on at some length in the subject of discourse, I would refer to him as a person who would *finish* what I had begun. The people would then regard him as "speaking my words," and would hear him with the same consideration as they had listened to me. He did not, however, experience the same difficulty when giving instruction in a more private way. Persons of his acquaintance, and not unfrequently Brahmuns among others, were in the habit of coming to his house, where he held the most free and unreserved discussions on religious subjects, and tenderly and vehemently urged on them the claims of Christianity, and manfully refuted the errors of Brahmunism. There were, I believe, many, among his numerous visitors,

who highly respected him, not merely as a learned Brahmun, but as a sincere and devout worshiper of the true God.

Babajee usually spent an hour with us of an evening, at our family devotions, and in conversation on the Scriptures, or on Christian duty and practice. After which he retired to his own house, where, oftentimes, till a late hour of the night, he was heard singing Christian hymns of his own composition. He possessed a cheerful heart, and was for the most part of the time, a happy Christian.

With the above remarks, on the occasion which gave rise to the following papers, and the resources which he possessed for writing them, and the manner of employing his time, the reader will be enabled the more justly to appreciate the specimens of composition and of thought which I here subjoin.

Proofs of Creation without the aid of Scripture.

"If you say the universe was from eternity, let me ask, are not men, beasts, birds, &c. of the creation? Surely, these are a part of creation. This being allowed, who will say that the universe is from eternity? These, which are a part of the universe, are not from eternity. Furthermore, if all things are from eternity, how comes it to pass that they are subject to *change*? Hence it appears that the universe was *created*.

"My second proof is this: It is known to be a principle that when water is made turbid by agitation, the heavier particles will, by the power of their own gravity, fall, and collect at the bottom, while the light particles rise. According to this principle the earth seems to have been *formed*. For, by digging into the earth there are found to be layers of earth, stone, &c, one above another. The same is found to be true on the tops of the highest mountains. On the summits of these mountains are found petrifactions of shells and fish. Hence it appears not only that the earth was *created*, but that it was formed out of a thick watery consistence.

"The third argument is drawn from the import of the word, *srustee* (universe). This is a significant term, viz. *that which is created*. The term srustee, cannot, therefore, be applied to that which is from eternity. If this term may properly be applied only to things which appear, then it is evident they were created.

"Fourthly, it is said in the Rig-vada, 'before the creation of the universe the Spirit existed alone.' Hence it appears that the universe is not eternal, but was created by Jehovah, who is from everlasting to everlasting. With him there is neither beginning nor end.

"The fifth argument is this: If the world had existed from eternity, the earth would ere this have

become one great plain, by means of rains. But we still see many very high mountains."

Existence of God.

"Do you say there is no God? Then hear:—I exist, you exist, and we are conscious of our existence. We have the faculty of speaking, hearing, walking, and thinking; we have understanding, reflection, and knowledge. Whence are all these? And who formed us in the womb? Who protected and nourished us then? Our mother had no such power. Who then did preserve us? Who afterwards nourished our limbs, by means of food taken in at the mouth? Did our mother? Who forms the chicken in the shell? If you cannot answer, I will tell you. He who gave us existence and protected us in the womb—he alone is God, and self existent.

"I mention another proof—by *whose power is this globe kept in the firmament?* If you say by its *own*, then I reply, the earth is but an inanimate body, and it does not contain in itself the power of remaining in the expanse of the heavens. If you throw a stone or a piece of earth into the air, does it by any power in itself remain in the air, or does it fall? By whose power then is the earth sustained? If you cannot reply, I will tell you. It is upheld by the Almighty God. This is a clear proof of the existence of God.

"The skill displayed in the contrivance of the

human body, furnishes another argument of the existence of God. For example, the joints of the hands and feet will not *turn back*. Here appears a happy *design*. Were it otherwise, one could not lay hold of an object with the hand, or do any kind of business. He made the mouth, but did not put it in the hinder part of the head, for whatever is put into the mouth must be put in by the hand, in front. Eyes were made for the body; and in the eye are films, or humors, in which there is no blood, but water. The design displayed in this appears to be, that the light must enter through the water, and by this means external objects be made to appear. The eyes were not placed in the back part of the head—for, in that case, no one could see what he does with his hands.

"God gave to man two ears. These he did not place in the forehead, or in any place but on the side of the head. In this there appears *design*, that he may hear sound from every direction. Hence, from the skill and intelligence displayed in the construction of the human body, it appears there is an infinite and all-wise Being."

The eternity of God.

"Something exists, and therefore something must have existed without a beginning; and if that something exists without a beginning, then will it not exist eternally? From this *something*, the universe ori-

ginated. For it is certain there is no power in the material universe to create itself. Hence, it appears that there was an agent. Moreover, all things in the universe continue to move on with the same regularity and precision as they formerly did. From this it is evident there must still be a governor; and if He *is*, and *was*, he will be a governor to all eternity. Another argument which might be adduced, is, that *God is a Spirit*, and therefore will not cease to be."

The above is the commencement of a series of papers which Babajee began to write on theological subjects. He had not written on the moral attributes of God. But the specimens here given will suffice to show what were his notions of a Deity; and when the above views of the Supreme Being are compared with the vague, incongruous, and unworthy notions entertained by the Hindoos in general; and when it is considered that these are the views of one who but a few months ago emerged from the depths of a most debasing system of idolatry, the pious reader will magnify the grace of God, which alone brought him from nature's darkness into his marvelous light. The following extracts are taken principally from "Mr. Ward's view of the Hindoos," and as they very correctly illustrate the indefinite and unworthy notions of the idolators of India in reference to the Deity, as well as the revolting cha-

racter of their own inferior divinities, I here quote them, in order to bring out the contrast.

"No question occurs so frequently in the Hindoo shastras as this: what is God? to know whether he exists or not, page upon page has been written, and this question has been agitated in every period of Hindoo history, wherever two or three pundits happened to meet, with a solicitude, but, at the same time, with an uncertainty, which carries us at once to the apostolic declaration, 'the world by wisdom knew not God.' Some pundits call him the invisible and ever-blessed; others conceive of him as possessing form; others have the idea that he exists like an inconceivably small atom; sometimes he is male; at other times female; sometimes both male and female, producing a world by conjugal union: sometimes the elements assume his place, and at other times he is a deified hero. Thus in three hundred and thirty millions of forms, or names, this nation, in the emphatical language of St. Paul, has been, from age to age, 'feeling after' the Supreme Being, like men groping 'in the region and shadow of death;' and, after so many centuries, the question is as much undetermined as ever, what is God?

"One day, in conversation with the Sanscrit head pundit of the college of Fort William, on the subject of God, this man, who is truly learned in his own shastras, gave the author, from one of their

books, the following parable: 'In a certain country there existed a village of blind men, who had heard of an amazing animal called the elephant, of the shape of which, however, they could procure no idea. One day an elephant passed through the place: the villagers crowded to the spot where the animal was standing; and one of them seized his trunk, another his ear, another his tail, another one of his legs. After thus endeavoring to gratify their curiosity, they returned into the village, and sitting down together, began to communicate their ideas on the shape of the elephant to the villagers. The man who had seized his trunk said, he thought this animal must be like the body of the plantain tree; he who had touched his ear, was of opinion that he was like the winnowing fan; the man who had laid hold of his tail, said, he thought he must resemble a snake; and he who had caught his leg, declared, he must be like a pillar. An old blind man of some judgment was present, who, though greatly perplexed in attempting to reconcile these jarring notions, at length said: You have all been to examine this animal; and what you report, therefore, cannot be false. I suppose, then, that the part resembling the plantain tree, must be his trunk; what you thought similar to a fan, must be his ear; the part like a snake, must be the tail; and that like a pillar must be his leg.' In this way, the old man, uniting all their conjectures, made out something of the form

of the elephant. Respecting God, added the pundit, we are all blind; none of us have seen him; those who wrote the shastras, like the old blind man, have collected all the reasonings and conjectures of mankind together, and have endeavored to form some idea of the nature of the Divine Being. It is an irresistible argument in favor of the majesty, simplicity, and truth of the Holy Scriptures, that nothing of this uncertainty has been left on the mind of the most illiterate Christian. However mysterious the subject, we never hear such a question started in Christian countries: What is God?

"The doctrine of a plurality of gods, with their consequent intrigues, criminal amours, quarrels, and stratagems to counteract each other, has produced the most fatal effects on the minds of men. Can we expect a people to be better than their gods? Brumha was inflamed with evil desires towards his own daughter. Vishnoo, when incarnate as Bamunu, deceived king Bulee, and deprived him of his kingdom. Shiva's wife was constantly jealous on account of his amours, and charged him with associating with the women of a low caste: the story of Shiva and Mohinee, a female form of Vishnoo, is shockingly indelicate. Vrihusputee, the spiritual guide of the gods, committed a rape on his eldest brother's wife. Indru was guilty of dishonoring the wife of his spiritual guide. Sooryu ravished a virgin named Koontee. Yumu, in a passion, kicked

his own mother, who cursed him, and afflicted him with a swelled leg, which to this day the worms are constantly devouring. Ugnee was inflamed with evil desires towards six virgins, the daughters of as many sages, but was overawed by the presence of his wife. Buluramu was a great drunkard. Vayoo was cursed by Dukshu for making his daughters crooked when they refused his embraces. He is also charged with a scandalous connection with a female monkey. When Vuroonn was walking in his own heaven, he was so smitten with the charms of Oorvushee, a courtezan, that, after a long contest, she was scarcely able to extricate herself from him. Krishnu's thefts, wars, and adulteries, are so numerous, that his whole history seems to be one uninterrupted series. In the images of Kalee, she is represented as treading on the breast of her husband. Lukshmee and Luruswatee, the wives of Vishnoo, were continually quarreling. It is worthy of inquiry, how the world is governed by these gods more wicked than men, that we may be able to judge how far they can be the objects of faith, hope, and affection. Let us open the Hindoo sacred writings; here we see the Creator and the Preserver perpetually counteracting each other. Sometimes the Preserver is destroying, and at other times the destroyer is preserving. On a certain occasion Shiva granted to the great enemy of the gods, Ravanu, a blessing which set all their heavens in an uproar, and drove

the three hundred and thirty millions of gods into a state of desperation. Brumha created Koombhukurnu, a monster larger than the whole island of Lunka, but was obliged to doom him to an almost perpetual sleep, to prevent his producing a universal famine. This god is often represented as bestowing a blessing, to remove the effects of which Vishnoo is obliged to become incarnate; nay, these effects have not in some cases been removed till all the gods have been thrown into confusion, and all the elements seized and turned against the Creator, the Preserver, and the Reproducer. When some giant, blessed by Brumha, has destroyed the creation, Vishnoo and Shiva have been applied to; but they have confessed that they could do nothing for the tottering universe.

"Reverence for the gods, especially among the poor, as might be expected, does not exceed their merits; yet it is a shocking fact, that language like the following should be used respecting what the Hindoos suppose to be the providence which governs the world. When it thunders awfully, respectable Hindoos say, 'Oh! the gods are giving us a bad day;' the lowest orders say, 'The rascally gods are dying.' During a heavy rain, a woman of respectable caste frequently says, 'Let the gods perish! my clothes are all wet.' A man of low cast says, 'These rascally gods are sending more rain.'

"In witnessing such a state of gross ignorance,

on a subject of infinite moment to men, how forcibly do we feel the truth and the wisdom of the declaration of the Divine Author of the Christian religion, 'This is life eternal, to know thee the only true God!'

"Shiva is represented as ornamented with a necklace of skulls, covered with the ashes of a funeral pile, alighting in cemeteries, and accompanied by a train of ghosts and goblins."*

I cannot better supply the reader with the key to the religion, as well as the practice of the Hindoos, than by transcribing the following remarks of Mr. W. on the doctrine of accountability, as taught in the Hindoo writings, and continually reiterated in the ears of the people by their religious teachers. How any man who has conversed with an intelligent Hindoo two hours, can deny the truth of these remarks, I cannot conceive. But, strange as it is, Col. Kennedy, who has resided in India many years, and written a book on the mythology of the Hindoos, says, in reference to the following quotations, "nothing can be more erroneous, and I could hope not intentionally so, than these remarks of Mr. Ward." And in a note to the same work he adds, "I know not with what kind of Hindoos Mr. Ward conversed, but such sentiments are at total variance with the clearest principles of the Hindoo religion."

Remarks of such a character, and from such a

* See Chapter XIII. Part II.

source, although at war with the general experience of Europeans, and contradicted by the concession of every native who has occasion to speak on the subject of accountability, are no more extraordinary than the testimony which the same author bears in another part of his book to the "*virtue*, the *amiableness*, and the *delicacy* of Hindoo females." I know not with what kind of Hindoo females the Col. was conversant, but such sentiments are at total variance with the clearest exhibitions of Hindoo character.

There are reasons, which I need not here repeat, why a man of Col. Kennedy's character and views, should feel so much complacency in the natives of this country. In reading his Mythology, the Christian unavoidably feels that his partialities are on the side of Hindooism. He gives us but very doubtful reason to believe, that, were the prevalence of Christianity, or the predominance of the faith of the Brahmuns, left to his choice, he would not prefer the latter. He is by no means, however, singular in his views on this subject. The number of Europeans, (Christians by name, and exalted above the miserable people about them only by the reflex influence of Christianity,) who believe, or pretend to believe, that the Hindoo would not be the gainer by exchanging the abominations of Brahminism for the "pure and undefiled religion of Jesus Christ," is far from being small. So true it is, that only a licentious religion

can suit a licentious people. Strip Christianity of its uncompromising demands, and neither the heathen, the Mussulman, or the baptized infidel, will feel any dislike for it. Mr. Ward says:

"The Hindoo writings farther teach, that it is the Great Spirit which is diffused through every form of animated matter: that actions of every kind are *his*: that he is the charioteer, and the body the chariot: that it is the highest attainment of human wisdom to realize the fact, that the human soul and Brumhu are one and the same. By this doctrine, all accountability is destroyed, and liability to punishment rendered preposterous. How often has the author heard it urged by the most sensible Hindoos, that the moving cause of every action, however flagitious, is God: that man is an instrument upon which God plays what tune he pleases. Another modification of this doctrine is that of *fate*, unchangeable destiny; embraced, without a dissentient voice, by all the Hindoos. Thus the Deity, on his throne, is insulted as the author of all crimes; and men are emboldened to rush forward in the swiftest career of iniquity."

The Hindoos are the most cold-blooded fatalists in the world. Every occurrence in life is the result of dire necessity. If they are prosperous, it is fate. If they are in distress, it is fate. To lie, cheat, or steal, is fate. To be idle, dissipated, impoverished, and imprisoned, is fate. The poor sufferer apparently

feels no remorse that his own sin has brought misery on him. He only curses his hard fate. The thief or the robber is detected, convicted, and condemned to prison or chains for life. He apparently never regards himself as suffering the just penalty of the violated law. He submits with the uttermost coolness to his lot, as being the irresistible decision of fate, over which he could have no control, and in which he has no responsibility. The murderer is arraigned, tried, and sentenced to the gallows. He confesses no guilt; and manifests the most perfect indifference. The intention, the act of murder, the detection, the sentence, and the execution, are all alike the consequences of incorrigible fate, in which he had no direction, agency, or responsibility. Declaring his innocency to the last, he goes to the gallows as coolly as he would go to his dinner; and launches into eternity as regardless of futurity as the brutes. All with him is fate. The application which natives frequently make of this term is sometimes really laughable. A child, who was usually very peevish and noisy, was one day crying incessantly, to the great annoyance of all in the house. A hamal (bearer) who took care of him, and was much attached to him, hearing the complaints which were brought against his little charge, felt called on to defend him from all censure on that subject. "The child is not to be blamed for crying," said he, "*it is his fate to cry.*"

CHAPTER VI.

Treatises on Justification.—Regeneration.—Repentance.—The atonement and operation of the Spirit.—Necessity of the Holy Spirit.

THE following treatise on Justification was written by Babajee some months before his death, and was read as a sermon to our native congregation on the Sabbath. I insert it without mutilation, except the omitting of numerous quotations of Scripture, with only a reference to the chapter and verse, presuming, on the patience of the reader, that he will not dislike to see a detailed specimen of Babajee's views on this essential point of divinity. The catechetical form of the first part of it would not appear unnatural to a Hindoo audience. Babajee's views on the doctrine of the depravity of man, will appear in connection with the treatises on Justification and Regeneration. Hence, nothing is here inserted expressly on that subject.

JUSTIFICATION.

"How are you, my brethren, to be justified?

"*Ans.* We shall be justified by the law of works.

"*Q.* Men and brethren, do you walk according to the law of works?

"*A.* As our fathers did, so do we. Be it so; but it seems to me that your fathers were deceitful, fraudulent, untrue, knavish, perverse, adulterers, lascivious, lax in the performance of all prescribed rites; and, in a word, like korungee fruit, which externally appears exceedingly beautiful, but is full of deadly poison. For, according to what you say, we are to infer that you expect salvation by walking in the path which your forefathers trod. But do I not see among you many who bear a character similar to the one I have above described? Are you not then condemned by the law?

"Why do you cast off that God who has given the commandment, 'Thou shalt have no other gods before me;' even the true, the pure, the merciful God, the Almighty Creator, Supporter, and Protector of the universe, run after demons, such as Khundaba, Mhussaba, Kanhoba, Zuree-Murree, (Cholera Morbus)* and such like demons? Why do you make, and then worship, the images of gods. Do you suppose that the divinity resides in the image, and not in another place. God is every where, just as much as he is in the image or idol.

"That God, who is a spirit, and pervades every thing, has given the following command; 'Thou shalt not worship idols, nor bow down to them nor

* See Chap. IX. Part II., where an account of the superstitions respecting the cholera is given somewhat in detail.

serve them.' Such a holy command as this you transgress, and, at the same time say, 'we are holy.' Alas! alas! What wonder! Lax in the performance of all moral and religious duties, even such as are prescribed in your own shastras, how many of you are like the fruit of the colocynth, or bitter apple, having a fair outside, but inwardly, good for nothing. You strut through the bazar, the village, the town, or the country, ridiculing and abusing any one, who speaks the truth, or gives instruction concerning the truth. Who are you that you should do this? Alas! Ye men of Nuggur, I tell you the truth; he that speaks truth, and instructs concerning the truth, he is of God; and whatever he says, this is of God. He declares to you the message of God, and this message you ought to regard; but you not only ridicule the message of the most high God, but abuse the messenger. Do you imagine that God will not punish for this? Think not so. Wherever there is sin, there will be the wrath of God; therefore flee from the coming wrath: for, if you do not escape, his wrath will surely fall on you. Flee now; there is a sure way of escape. There is but one way, and that way is Jesus Christ. There is but *one time*, and that time is this life, this birth, as you say. Beware, escape; I bring to you the message. The wrath of God *is* coming on sinners; therefore awake, and flee for your life.

"Men and brethren, search again, how are you

to escape the punishment of sin? How are you to be justified? You have no righteousness of your own; you cannot obey the law of God. You are weak; your nature is sinful. You, and I, and all men, sin in word, deed, and thought. We may do some things, it is true, which are in conformity to the law of works; but there is no *merit* from such acts. Just as if one were, according to the Hindoo shastras, to practise religious austerities for lacks of years, and then a single sinful thought were to enter the mind, the merit attached to the whole would be lost. So it is written in the word of God, 'by the deeds of the law you cannot be justified.' So also it is said in one of the vadas. [The proof texts here quoted, are, Romans 3: 20. 5: 13, 20. 7: 7. Galatians 3: 10, 11.] Having failed, therefore, my brethren, to do the works of the law, and being enemies of God, how are you to be justified?" "*Ans.* We shall be justified by practising the *upasuna margu*,* (the way of salvation by the worship of images, Brahmuns, &c. &c.) and by the worship of the Supreme God." "But, if you cannot (as has been shown) keep the law of works, in regard to penance, &c., then how are you to gain merit by

* There are three ways of obtaining blessedness after death, says the Brahmun; one by works, as bathing, penance, feeding Brahmuns; one by worshiping idols, deified men, the host of heaven, and the like; and the other by pure meditation, and the worship of God spiritually, without the aid of an external form. The first of these is a stepping stone to the second, and the second to the third. Hence the distinction made between the law of works and the law of worship, or the *upasuna margu*.

worship either of idols, or (by the worship) of God. Will God regard such worship? He will not regard it. God is, indeed, worthy to be venerated and adored; and he must be worshiped, served, and obeyed; but while you are sinful, and continue to commit sin, the worship which you render unto God will only incense him the more. Alas! alas! sin can never be pardoned in that way, or righteousness acquired, or hell escaped. What is to be done? Alas! alas! brethren, if you cannot work out a righteousness for yourselves; and if without righteousness you cannot be saved, then whence is righteousness to come? If this be your inquiry, then hear, and I will speak: 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; that is to say, the righteousness of God which is by faith in Jesus, for all and unto all who believe, for there is no difference; for all have sinned and come short of the glory of God; being justified freely by his grace, through the redemption which is in Christ Jesus.' (Rom. 3: 21. to the end of the chapter; also, Gal. 2: 16. 21.) Alas! my people, what shall we say to you? Life is fleeting away, and going for nought, as says the shlok:

'Though day and night and even and morn return;
Seasons and times their changeless courses run;
The monster Death to all his power shall show,
And cast the wicked down to everlasting wo.'

Therefore, I beseech you, men and brethren, cast off all hope of thew orld; relinquish the idea of being

justified by the deeds of the law or by your own righteousness; cast away every system of your own devising, and accept of the Christian religion, which God devised for the salvation of the whole human race. This is the only suitable religion for man. What is religion? It is that, by the observance of which God is propitiated; that is religion, that is true religion—that is the religion ordained of God, for man. And the religion ordained by God, and the one by which he may be propitiated, is this; that whosoever professes the Christian religion with full purpose of heart, and believing that Jesus Christ is the true Saviour, and truly repenting of sin, obtains the righteousness of Christ: him will God account as righteous through the righteousness of Jesus Christ. How surpassingly great is the mercy of God! I cannot describe it. My only hope is, that God will *reckon* me as righteous on account of faith in Christ; as it is written, 'To him that worketh not, but believeth on him that justifieth the ungodly, *his* faith is counted for righteousness, even as David also describeth the blessedness of the man to whom God imputeth righteousness without works, saying, 'Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.' Do you not desire such blessedness? or do you despise the goodness and forbearance of God? Think not that God is obliged to save you, or that he has any need of you. If he saves at

all, he will save gratuitously. Christian brethren, 'God commendeth his love towards us, that while we were yet sinners Christ died for us; much more then being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God through the death of his Son, much more being reconciled we shall be saved by his life.'

"Beloved, the Son of God is the Saviour of the world, and the Son is none other than the great Spirit himself. If you ask why the Spirit is called a Son, then attend, and I will tell you. In one of the vadas there is such a passage as this:—The great Spirit shall be adored in the person of the Son, from which it appears that God became incarnate in the form of the Son of man to save sinners. This is Jesus Christ. By the word Son, then, understand one who saves from hell.

"Men and brethren, is there any among the sons of men who can save from sin? There is none; for that which is born of flesh is flesh. The children of this world are disobedient children, but the child of the Most High was beloved and obedient. 'Behold, a voice from heaven said, This is my beloved Son in whom I am well pleased;' and moreover, God has said, 'Whosoever repents of sin and believes in my Son, he shall be justified through the righteousness of the Son.' Will not God regard his promise?"

Another address of Babajee contains the following shrewd remarks on the same subject:

"How can you expect to be justified by works? Who among you keep the law? Not one. What is the nature of the righteousness in which you trust? Your righteousness is, in my opinion, like a counterfeit rupee, which has one part silver, and ten parts brass, or lead, or tin. If such a rupee be taken into the bazar and tried, will it pass for a good one? No. Should a man who had sustained an unblemished character from his birth to the present time, commit a single theft, and at the same time give largely in charity to the poor; and should the government be apprized of it and send sepoys to take him and bring him to trial; and should he begin to say, 'I have stolen but once, and have even given the avails of this to the poor, therefore discharge me.' Will the government liberate him? No. My friends, you cannot do works which are perfect in the sight of the law; and if the righteousness of the works which you perform cannot profit you, then what is your condition? You must have righteousness, and you must have the pardon of your past sins. What will you do? how will you obtain righteousness? If we shall go to the Ganges, and there make our residence, and daily bathe in the sacred stream, shall we be free from sin? Consider the frogs and reptiles which have lived in the holy river their whole lives; but

they are not yet holy or pure. If holiness were communicated by bathing in the Ganges, why then are not these made holy?

"Again; if any one say that God will justify him who submits to eat the five productions of the cow,* I will ask him one question. If you become righteous by using the *dung*, or the *milk*, or the *curd*, or the *butter*, or the *urine* of the cow, why do you not say that the cow in which these things reside is righteous? Do you regard the cow, which feeds from the dunghill, holy? If she be holy why do you not eat her flesh, which is also holy? Why do you not wear her skin, which is holy?"

The extracts which follow will give a summary view of Babajee's ideas of regeneration, repentance, atonement, and the necessity and operation of the Holy Spirit.

REGENERATION.

"'*Jesus answering said unto him, Except a man be born again he cannot see the kingdom of God.*'

"All men are sinners, and therefore cannot worship a holy God acceptably. For a holy God can only be worshiped in holiness and truth. Therefore

* The sanctity attached to the cow's excrements is truly ridiculous. Eating her dung and drinking her urine is not unfrequently done, as a penance, for having transgressed some of their foolish traditions, or some injunctions of the Brahmuns; or, in other words, for sin. These excrements are also held sacred, and used to wash the hands and face, or to rub on any part of the body, either as a religious rite, or for medicinal purposes.

unless there be a regeneration of the heart, neither you, nor I, nor any one, can worship God acceptably. Without purity of heart no expedient for obtaining eternal blessedness will be of any avail. 'Marvel not,' says our Saviour, 'that I said unto you, ye must be born again.' Reflect, consider; for without reflection who can understand? No one can obtain blessedness with God without a clean heart. But the heart of man is full of all uncleanness, as it is written in Romans 1: 29—32. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, &c. How can a mind rendered *impure* by such things worship the *pure* God? It cannot be. Therefore, from such impurity our minds must be cleansed. Ye worshipers of idols, what method have you for purifying the heart? Do you say it must be done by holy bathing, pilgrimage, religious austerity, and the repetition of the names of your deities, of charms, &c, &c? In the same shastras in which these expedients are prescribed, it is also said, 'first make the heart holy, then bathe, do penance, and the like.' Although any one may repeat names, mortify his body, dwell in the wilderness, give in charity, go on pilgrimage to holy places, wrap himself in meditation, bathe, worship, and sacrifice, if his heart be not pure, it is all vain? These remedies can be of no use to sinners in cleansing the heart; and if the heart were once holy, they would not be

needed; consequently, they are altogether useless.

"It is written (Rom. 1 : 13—26) that the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness: because that which may be known of God, is manifest in them: for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen. For the same cause God hath given *us Hindoos* up to vile affections. Who among you, my brethren, worketh righteousness? No one: as it is written, 'there is none righteous no not one. There is none that understandeth; there is none that seeketh after

God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one.' How then can *we* be saved? You will reply, 'by walking each man according to his own religion.' That every man ought to walk according to his own religion, (that is, according to the system which God ordained for him,) and by this means only he will be saved, I fully believe; and that all men may thus walk, I labor, and pray. But you, having cast off this religion have adopted another (one ordained of men). Therefore I assure you, that, although the professing of the true religion should be at the peril of your life, nevertheless the end will be happiness; and though the practice of a false religion be attended with present comfort, the end is fearful.

"Not only have you renounced your own religion, but you have adopted the religion (the practice) of beasts. They eat, drink, sleep, enjoy the female, and care only for these things. In like manner you manifest no concern about your salvation, but only desire to eat, drink, sleep, acquire money and reputation, commit adultery, and defraud others.* Hence I ask, Is this the religion of men or of beasts? Certainly of beasts. Take the scales of wisdom and examine,

* The Hindoo has no idea of religion as connected with purity of heart. They have much to say of persons being holy or unholy, pure or impure. But as this refers only to ceremonial cleanness, the heart has nothing to do with it. A liar or adulterer may be pure, if he have bathed and performed the requisite rites; while the man of *pure heart* may be unholy.

and you may by this means ascertain whether the system which you have chosen be *your own* religion, or a foreign one. Do you ask what I mean by man's *own* religion? Then hear. That system of religion by which God, our Creator, is propitiated, is man's *own* proper religion. Things being thus, how think you now your hearts can be made clean?"

REPENTANCE.

"The heart of man cannot become holy without repentance. If I inquire why you do not repent, some will reply, 'we do repent when we do evil.' This may be true. But, again I ask, Is your repentance genuine repentance? We believe repentance is of two kinds, one true and the other false, and that it is only by *true* repentance that the heart is made better. On this subject let me ask one question; When you think you exercise repentance toward God, do you from that time *hate sin?* And do you from that time keep yourselves from sinful practices? From that time do you not entertain sinful desires? From that time do you keep yourselves from lust, anger, drunkenness, envy, covetousness, deceit, hypocrisy, pride, arrogance, and too much concern for the body? My believing friends, if it be not so with us, then our repentance is not accompanied with a hatred for sin, but originates only in the fear of punishment. What is true repentance? I will now mention some

of the marks of genuine repentance. They are these: hatred of sin, confessing of sin, and the forsaking of sin. *Such* repentance is necessary. But even this is not sufficient for salvation. For you have already committed sin, and how are you to escape the just punishment of *past* delinquency? Repentance can never appease the wrath of God, which has been provoked by your past offences. Do you ask what more is requisite in order to secure the pardon of sin, and how it is to be obtained? Then hear: When some one, who, as our substitute, will take on himself the punishment which is due to our offences, then the pardon of sin can be obtained. But in the whole universe, what such substitute shall we find, who has suffered the punishment of our sins, and will free us from guilt? He it is who is our surety; *your* surety, the surety of the whole world; who hath suffered the due reward of sin; who will deliver us from hell; who will make us righteous through his righteousness; who will enable us to know the Eternal Spirit who dwelleth with God, and who will give us eternal happiness and infinite bliss. Such is our Saviour, and such is he whose gospel I preach."

The Hindoos do not seem destitute of some notions of the doctrine of substitution, though they seem to have scarcely any right views of sin and genuine repentance. This is as one might expect, when he considers what degrading notions they have of God. It can be no great evil in their eyes to transgress

laws which the lawgiver himself does not regard. We need not be surprised to see the Hindoos regarding a *man* as their Saviour, who is as corrupt as themselves. The vile gosavee, for a few pice, will set their minds at rest on the subject of sin; and repentance, of course, can be no more than sorrow, arising from a fear of punishment; or rather, I think, from the loss which they may have sustained from detection. If a man gains a pice by falsehood, he rejoices in his falsehood; if he is detected and loses the pice, he is sorry, and repents. Babajee's views of the atonement and the operations of the Holy Spirit, appear from the following extract:

Atonement and operation of the Holy Spirit.

"When all men had broken the holy law of God, and became sinful and worthy of hell, then the eternal God devised for our salvation a remedy which is in every respect suitable. The remedy is this: The Supreme God, that sinners might be saved, took on himself a human body, was conceived in a virgin's womb, without the union of man, became incarnate in the world, and prepared the way of salvation for the believing sinner. The rites and the services, the sacrifices, and all the requisitions of the law which we are required to perform unto God, he hath fulfilled in our stead. After continuing in the world for thirty-three years, and suffering, as our substitute, he finally offered up his body as a sacrifice to atone

for sin. We must rely with genuine faith on the Lord Jesus Christ, the anointed Saviour, and pray to God in his name, confessing sin, and asking the Holy Spirit. With a due sense of dependence on God, we must implore the Holy Spirit for the renovation of our hearts. That is, that he would eradicate our sinful affections, and engraft in our hearts holy affections. For it is the Holy Spirit who purifieth the heart from sinful thoughts, desires, and imaginations; as concupiscence, anger, drunkenness, emulation, covetousness, envy, deceit, quarreling, licentiousness, and the like. To know whether there be in our heart the influence of the Holy Spirit, we must try ourselves by such a test as this; namely, have we 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance?' If we have not attained these graces, the influence of the Holy Spirit does not dwell in us. And, moreover, if these graces do not, from time to time, increase in us, it is an indication that we are not influenced by the Holy Spirit. The minding of the things of the Spirit is life."

In connection with this subject, it should be remarked, that the Hindoos abound in atonements for sin, ablutions, pilgrimages, penances, fasting, eating cow-dung, drinking her urine, giving to the Brahmuns, drinking water in which Brahmuns have dipped their toes, licking the dust from their feet, &c. While the ignorant people are proverbially suspi-

cious in regard to innovations on their usages, or any infringement of caste, they are the most credulous creatures imaginable, in the performance of the fooleries which are imposed on them by the Brahmuns. They will starve themselves, mangle their limbs, spend all their living to go on pilgrimage, and leave their families at home to suffer, or take them a tedious journey of two or three months to suffer still more severely, and perhaps die on the road; and never does it seem to enter their minds that this is not praiseworthy with man, and acceptable with God.* That God only demands a broken heart and a contrite spirit, and the subjection of the passions to his will, never seems to enter into their notions of religion.

Necessity of the Holy Spirit.

"Without the aid of the Holy Spirit the heart cannot be renewed; and without renovation of heart no one can exercise true repentance, true faith, true love, or perform acceptable service in the sight of God. Therefore the aid of the Spirit is, above all things, necessary. Do you ask how we are to obtain the Holy Spirit? To you who reflect, I will speak. Hear what I say. The Giver of the Holy Spirit is the Eternal God. If you love God, your Saviour, with all your mind, and all your soul and

* See Chapters VIII. and XIV. Part II.

strength, he will give you the Holy Spirit, renew your heart, dwell with you, and make you eternally happy. Whosoever is born of God doth not sin, for his seed remaineth in him. He cannot sin, because he is born of God."

CHAPTER VII.

Expedients for purifying the heart.—Marks of a true Gooroo.—Instruction in Sanskrit verse.—Babajee's poetry—four hymns.

Besides the treatises on Justification, Regeneration, &c, which I have already inserted, there appears among his papers the fragment of a discourse on the means of Sanctification, entitled "Expedients for Purifying the Soul." The fragment is the commencement of a discourse, which, like the others, seems to have been prepared for an address to our native congregation on the Sabbath. It was probably unfinished, or the remainder is lost.

"*Expedients for Purifying the Soul.*

"My brethren, there is no greater inquiry than this; *How shall the soul be sanctified?* Whoever does not rightly consider this, fails of the great end of his creation. If you reply, 'we have fully considered this matter,' then I demand of you, by what

rule, or by *what shastra* have you been guided in your inquiries? Have you taken the Christian shastra for your guide, or other shastras? If you have reasoned according to other shastras, then hear what I have to say.

I purpose first to speak of the Hindoo shastras. In these it is written that sin may be pardoned and destroyed, and eternal blessedness obtained by *penance*, by repeating the names of gods, the names of holy places, passages from the shastras, charms, &c; by forsaking the abodes of man and dwelling in the desert; by ablution, giving to Brahmuns, and fasting; and by the worship of images, men and devils. True, it is so written; but all these expedients, *without purity of heart*, can be of no avail in securing future bliss; and if the mind be once holy, there can be no occasion for such expedients. What then ought you to do that your hearts may be sanctified? By worshiping corruptible gods you dishonor the incorruptible God. This is an infinite sin. Those whom you call gods"———

[*Here the fragment ends.*]

The following paper, which did not attract my attention till a late period in the preparation of this Memoir, has interested me too much to allow it to pass unnoticed. If I have not perused it with undue partiality, the pious Christian, and also the minister of the gospel, will, on reading these excellent re-

marks on the qualifications of a religious teacher, derive an advantage and pleasure beyond what I had hoped and expected in the preparation of this little book. He may feel a gratification in knowing that a depraved son of India, and a corrupt priest of Brama, may, by the power and grace of God, become his teacher in the momentous concerns of the soul's salvation. These are the effusions of a heart, but eighteen months before benighted in idolatry, and led captive by Satan at his will. I am not quite sure that I have in every instance exhibited the exact meaning of the original. The style, idiom, and much of the language, is Sanskrit, written in a measured style of poetry like the Hindoo sacred books. I am conscious in the translation of all Babajee's papers, of falling far short of the original in vividness and strength of expression. It is but a translation, which must always mean something in some degree different from, and generally inferior to, the original. I am sensible of unusual deficiency in the following paper, especially in the description given of false teachers. The comparison, for example, of the Hindoo goozoo, or a deceitful teacher with a *lizzard*, falls far short of the same in Mahratha. One must see the great red-headed lizard of India, moving from place to place, and stopping every moment, and stretching his long neck, first one way, then the other, as if intent on spying out the most minute thing, and he will then know how apt the compari-

son is. The character here given of false teachers, or gooroos, is doubtless true to life, when applied to thousands of religious mendicants who deluge the country. Formerly they went in companies of hundreds, and sometimes of thousands, and devastated the country like a cloud of locusts. When they came to a village they demanded whatever they chose, and resorted to violence if it were not given. The practice here alluded to of saying muntrus in the ear, is very common, and is regarded as very efficacious.

"*Marks of a true Teacher.*—(Gooroo.)

"A gooroo should be learned in the Scriptures, a wise and skillful teacher, and versed in all sorts of learning. Casting off the pride of human wisdom, he should delight in the commands of God. He should turn his back on the wealth, or the wife of his neighbor, and should never speak of the faults or the defects of others. He is sacredly bound to be discreet, merciful, and benevolent. As the sun enlightens, and blesses all around, so ought his beneficence and wisdom to impart instruction and happiness. Having secured his own salvation, he should seek the salvation of all about him. He should make his disciples holy. In honor and dishonor he should be the same. Should a disciple, whom he has taught with much care, forsake him and go to another teacher, he should not indulge his mind in angry or unbecoming feeling. Should the people revile

and stone him, he ought to cast before him the shield of forgiveness, and not allow hatred or revenge to arise. His love to his disciples should be like love to a brother. A gooroo should never take a crooked step, or throw a stumbling-block in the way of his disciples. Knowing this, that the visible universe is transitory, but the spiritual world is eternal, he should keep himself from all hurtful passions, and fix his mind on heavenly things. If fortune smiles, or if in a moment all is dashed to the ground, his mind is neither elated with joy, nor depressed with sorrow. The ant and the universe, the mighty and the mean, the king and the beggar, are alike. The image of the sun appears the same, whether its rays fall into a large or a small vessel of water. He is a true gooroo, who, in all his conversation and intercourse with the world, never forgets his station and character, nor loves disputes or useless controversy. The great and the rich of the earth do him honor; but he regards not their praise, and seeks not to be called great. To flatter the great and despise the low, he knows not. Whether a man be rich or poor he regards it not. He is at peace with himself, delights in the worship of God, and loves the society of the righteous. Adorned with these marks he becomes a mighty and a complete gooroo. Whoever does not bear about him these marks, has no claim to the qualities of a gooroo. Such a one is false at heart: keep not his company. There is no wisdom

in him. As the lizard runs from place to place, stretching out his neck to spy out every object about him, so the hypocritical gooroo saunters from village to village, to make a show of his sanctity, and to answer his own carnal purposes.* They reproach all good men, and teach for the word of God the precepts of man. They decoy the simple from the right way, and, pretending they know every thing, teach the people that first of all they should worship them. Whomsoever they happen to meet, they accost as their disciple, and strive to draw him after them. Like the gabbling of a drunkard, they prate out unmeaning muntras (charms or incantations) into

* The impositions practised by those religious mendicants, and by others assuming their garb and habits, are wonderful; and only show more strikingly the wretchedness of a superstitious nation. Under the semblance of great sanctity and self-denial, or in the practice of severe penance, these vagrants wander about from village to village, and make all things, as far as possible, subservient to themselves. This they often do in no small degree; for the deluded people believe there is great merit in feeding them. Hence they supply their wants while they remain, and give them money to carry away. These devotees go on long pilgrimages, begging their way for thousands of miles, and are, perhaps, at the same time engaged in some profitable traffic in precious metals or Cashmere shawls. The latter they procure very cheap at Cashmere, and the former in Northern India, and manage to carry them among their rags so as to be unsuspected. They sell these at an enormous profit. These arch hypocrites have been found dead by the road, or at some place far from home, and, on examination, their tattered, dirty ungurka has been found to be quilted full of gold mohurs, a coin of the value of fifteen rupees, or more than seven dollars. The finest portion of the city of Poona, which is called Goosaweepoor, was built by these beggars. They are generally called *Gosawees*. A Brahmun whom I have this moment consulted on the subject, says the circumstance of a Gosawee's being rich or poor, has no influence on the people in respect to giving them in charity; they regard only their "*moral* greatness."

Natives have formerly, and no doubt do at the present day, assume the garb and habits of the Gosawee, for a still worse purpose than to extort charity. The thief, the highway robber, the assassin,

the ear, but ensnare their disciples by their fair words, and threaten them with curses if they do not worship them. They say 'we are wise, and freed from all earthly pollution, and regulate all our actions by the shastras.' They sometimes appear meek; again they are full of lust and anger. They say 'we are in the way of salvation,' but they know not God. They put on a false semblance of virtue, while the deadly disease within is unhealed."

Babajee during the last months of his life had been in the habit of writing abhungu, and other poetical pieces, in which he imitated the style of composition, and the manner of delivering instruction which is practised among the Brahmuns. The abhungu is a metrical composition, in praise of the Deity, and adopted to the *sing-song* tone in which the natives recite the shastras, or rehearse traditions, legends, and the like.

As this practice is so common, and so well

the spy and traitor, all in their turn, have been known to besmear their hair and bodies with ashes, daub their faces with ochre, doff their ordinary apparel, and put on the copperas-colored cloth of the Gosawee. They sally forth with the staff in hand, a bell, a string of beads, a necklace of shells, a cocoa-nut or gourd-shell to receive alms, and their besmeared hair flying in the wind. Thus decorated the pretended Gosawee goes forth, sometimes braying like an ass, sometimes howling like a jackall, and enters houses, spying out its riches, and its defence, and reports to the head of the banditti to which he belongs. And, in like manner they accomplish any dark deed of robbery or murder which they wish. Captain Mackintosh mentions in his history of the lawless marauders, of the Deckan, called Ramoosees, that this is their most common resource for ascertaining the amount of property in any given place, or the means by which it could be obtained. An arch fellow, in the garb of a gosawee, would bring Comajee, their chief, an account of any treasure which was to be moved, and an estimate of its value. See Chap. XV. Part. II.

adapted to convey instruction to the native, in a manner which will interest him, it is, undoubtedly, an important desideratum to be able to turn this to good account. It is not, however, likely to be done with effect, except by a learned native. The foreigner's *imitation* of it would be so remote and barbarous, that the people would scarcely recognise it. As Christianity advances in India, this kind of composition will not unlikely be adopted as a channel for communicating religious truth; and it will at the same time furnish, perhaps, the only proper substitute for the bawdy songs, stories, and legends, which so much abound among the natives. They have so long cherished the propensity to recite and listen to these—the habit is so common and inveterate—that converts to Christianity, unless they are furnished with a substitute, will almost inevitably be corrupted by them. Babajee had not overlooked this principle in human nature. Whether the more effectual edification of his people was the motive which moved him, in the first instance, to adopt this mode of composition; or whether it originated from feeling a vacuity in his own mind, arising from the force of habit, is uncertain. He recited these hymns (as I may as well call them) to his more intimate friends, and to small circles of the people; used them at family devotion in his own house; and, when unoccupied, he was almost continually singing them. I shall here add a few specimens, with-

out any attempt to exhibit the measure, or the style of the original, but only to convey the thoughts of the writer. Our English translation of the Psalms of the "sweet singer of Israel," give us scarcely any idea of the beauty of the original Hebrew poetry. So, comparing small things with great, the following translation conveys but a slight notion of the original.

FIRST HYMN.

WHO IS JESUS?

Jesus is the King of saints; Jesus is the support of the soul; Jesus is my God. In heaven or in earth there is no other Saviour.

He is the ornament and delight of his saints; a terror to the wicked; pardon to the penitent; and his tender mercies are over all.

Jesus is an ocean of happiness; a sea of love; a firm mountain which cannot be moved.

He is the guide and protector of his people; an inexhaustible fountain in the house of his saints.

SECOND HYMN.

CONFESSION.

In vain was my life; my days went to naught when I did not worship thee, O! my Saviour.

I squandered my substance in sin; vain and vile were all my offerings to strange gods.

In vain have I called this or that my own; I have thrust my neck in a snare, and there was none to deliver.

When I turned my back on the righteous, I incensed a Holy God, and deprived myself of the gracious fruits of his Spirit.

Who, and what I was, and whither tending, I knew not; all my penances and oblations were vain.

Helpless, worthless, and undone, my soul shall cleave to my Redeemer. This mortal, wonderful body, will soon perish.

Who can understand the subtlety of Death? He smites, he casts into the grave, and gluts his vengeance.

Lo! this vain world I leave; though lost, I am found; I am saved in Christ, the sinner's friend.

THIRD HYMN.

THE SAVIOUR.

Surely Christ is our Father, our Mother, our Brother.

Fountain of mercy, blessed Jesus, speedily thou relievest the weary and afflicted.

Thou hast saved me through Grace; what shall I render thee? I have nothing to offer.

Lover of the humble! Thou hast freely saved me! Grant me what is fit; do with me as thou wilt.

Envy, anger, and lust, like flames, consume us; disease, sorrow, and death are the portion of our cup.

Therefore will I continually call on thee, thou fountain of Mercy, blessed Jesus.

Manifest thyself to my soul; for I will seek thee with my whole heart.

Speedily receive me, O! thou friend of saints! deliver me in thy great mercy!

FOURTH HYMN.

CHRIST A FATHER AND A FRIEND.

Christ is the Father of the fatherless, the mighty God, the Lord of all.

Like a kind father, he inclines his ear and hears when his suppliant children cry.

He knows their thoughts; He sees their wants; His hand is near. In life, in death, adore the Saviour God.

He who looks to Him with undivided heart, shall find honor, peace, and happiness.

Let all the people worship and adore Him! how vain, how vile to worship other gods, the creatures of His hand!

Behold the man consumed by a hundred desires! Can gold, or pride, or lust procure him peace and pardon? But I will cling to Jesus.

Tell me, O! ye people, how a man can be clean in the sight of God! I have searched your shastras; I have tried your gods; but, alas! in vain! Come ye to Jesus; He is the fountain.

CHAPTER VIII.

The latter period of his life—labors more zealously—grows in grace.—The value of native assistants.—Organization of the Church.—Babajee elected elder.—Moral society—its rules.—His sickness and death.—Reflections.—A voice to Christians—to young men.—A prayer.

But I must draw to a close—the days of our beloved disciple were numbered. Too soon for us—too soon for his poor countrymen, he was called away to a higher and a holier work, nearer to his redeeming God. The sun, which rose so clearly, and shone so brightly, was soon to set. It set without a cloud. But for our fond hopes that the Master of the vineyard would spare a laborer, who, in our estimation, was so important to the furtherance of the gospel among the heathen, we should have indulged a presentiment that he was preparing for a speedy exit, from a state of labor and suffering, to a state of rest and glory. During three or four months previous to his death, he had been more than usually zealous for the conversion of his people, more exclusively devoted to his labors, and more elevated and uniform in his religious affections. His views of Christianity seemed daily to become enlarged, and his benevolence more extensive. He now beautifully exemplified the *diffusive* character of our

blessed religion. His love became more ardent, his faith drew nearer and nearer to reality, and his hope to fruition. During this period, he indulged the most sanguine hopes that the conversion of India was near.

But we must review this period more particularly. His labors with the people of the poor asylum, were almost incessant. He read to them the Scriptures, explained them, repeated verse by verse to those who were blind, that they might treasure up in their hearts, portions of the word of God—taught them from room to room, and prayed with them in private. His more public instructions became more impassioned and pointed; his private controversies, with the people of his own caste, were more earnest and solemn; and, in all things, he labored like a man who had much to do in a short time. We had, at this period, several persons who had asked baptism, and were regarded by us, as inquirers after the truth. Though a little too credulous in fair professions, he generally showed a discrimination and judgment in testing the character of such, and in imparting suitable instructions, which would do honor to many religious teachers, of far more experience in the Christian cause. Three of these candidates were baptized, and received into communion with the church in Nov. 1832, and four others, in the February following. On both of these occasions, Babajee seemed to partake of the feeling of

good old Simeon, when he said, "Mine eyes have seen thy salvation, Lord, now lettest thou thy servant depart in peace."

Although four of these were Mhars, (whose shadow, if it so much as pass over a Brahmun, pollutes him,) and two others were diseased with leprosy,* Babajee gave them the most cordial reception, and did not manifest the least scruple to the receiving of them to the full and immediate participation of the Lord's Supper. This involved a more complete renunciation of caste than he had previously been called on to make.†

During the month of December, 1832, Babajee and myself made two preaching tours to the southward from Ahmednuggur, where we visited about twenty villages. And in February, we made our last tour together, on which we visited twenty-two villages to the east and north of Ahmednuggur. On

* The reader may not be aware that lepers, as soon as they appear to be past cure, become outcasts. They are disinherited and cast out by their relatives, and almost unavoidably become great sufferers for the want of the most common comforts of life, to say nothing of the bodily pains which they suffer on account of the disease. Nor are lepers the only persons who are cruelly treated on account of infirmity or disease: "The following persons are excluded from inheritance, unless the defect can be removed by medicaments or penance: any one who is blind, deaf, dumb, unable to walk, leprous, impotent, insane, idiotic, &c."—Steele's Law and Custom of Caste.

† It may not be known to the friends of missions in general, that the *usages of caste*, in some parts of India, have been respected among native converts to a most ruinous extent. Missionaries once indulged their converts in this respect to the great grief of those who now labor in those fields. Caste has been allowed to appear at the communion table. See an account of this lamentable practice in the latter part of Chap. XI. Part. II.

these tours Babajee's labors were most zealous and indefatigable. His instructions now appeared more tender, and at the same time more pointed and searching; his prayers more fervent; his hopes more elevated and sanguine, but completely based on the Divine promises; and his anxieties more intense for the salvation of his countrymen. He always bore an important share of the labor of addressing the people in public; but I here speak more particularly of his more private labors; of his private conversations with little groups of natives, which he always managed to gather about him. He explained to them the nature of the Christian religion, removed their objections, and pointed out to them the absurdities, and the errors of their own system. The whole lifetime of a foreigner would be insufficient to qualify him to perform this part of missionary labor, so ably as a pious, intelligent Brahmun can do; so well, I may say, as Babajee did. This does not merely suppose a competent acquaintance with their language, but it supposes a knowledge of every thing which makes a Hindoo differ in habits of thinking, in modes of reasoning, in prejudices, superstitions, maxims, or customs, from a foreigner. Foreigners, missionaries from Christian lands, we *must* have, in order to prepare the instruments who are to accomplish the great work, which remains to be done in India; but the instruments themselves must be natives of the country.

The last occasion in which I was united with Babajee, for the furtherance of the gospel, was the organization of our mission church on the 4th March, 1833. I was then called away to Mahabulishwur Hills. The organizing of the church was a solemn and interesting occasion. Babajee had been proposed, and unanimously chosen an elder of the church, and was this day ordained to the office. His whole deportment on this occasion appeared the index of a sincere heart, and bespoke a becoming sense of responsibility. His humility, his gentleness, his solemnity, and the tears of joy and penitence which rolled down his cheeks as he knelt before us, furnished the most pleasing evidence that Divine grace can humble the proud Brahmun, and warm his cold heart; that it can infuse sensibility into his unfeeling breast, and implant the matchless graces of love, friendship, and benevolence, in a soil where once flourished nothing but the rank weeds of avarice, hatred, selfishness, and pride.

At the close of this interesting transaction we proceeded to form ourselves in a society, for the regulation of our moral conduct. An account of this proceeding may be seen in the sixth Chapter, of the second Part, of this volume.

The rules of this Society, which were unanimously adopted by the Church, were the production of Babajee's pen; and it may therefore be gratifying to the reader to be furnished with a transcript of the

document. It is entirely Babajee's. He drew up the articles, according to what, in his judgment, the circumstances of the converts required; and I saw no good reason for alteration or suggestion. The reader may do more than gratify his curiosity; he may learn from it what are the vices and the temptations into which native converts are liable to fall; and consequently, what cautions they need, and what vigilance and care they require, of those who watch over them; and what wisdom and prudence, and patience, missionaries need in order to guide these newborn babes through all the dangers of their way. The practices, customs, and vices which are alluded to in the following articles, are so common, and the temptation, under which native converts are, on account of their education and habits, of being seduced by them, is so strong, that nothing but the restraining grace of God can keep them from falling into sins, which, in a Christian land, are denounced by the common sentiments of decency.

The Articles are headed by an "acknowledgment of the Christian Scriptures, as the grand rule of action."

1. "We will not ourselves use, or give to others, ardent spirits, except as a medicine.

2. "We will not ourselves engage in, or go to witness heathen sports, shows, jugglers' feats, etc.

3. "We will not indulge in buffoonery, jeering, and derision of others.

4. "We will not observe heathen festivals.

5. "We will not regard lucky and unlucky days.

6. "We will not sing, or hear lascivious songs.

7. "We will not sit and tell, or hear, frivolous and obscene stories.

8. "We will not use abusive or obscene language.

9. "We will observe no Hindoo custom which is opposed to the Christian Scriptures.

10. "We will not, through indolence, sit idle, but will be engaged in some useful employment.

11. "We will not do or say any thing against the Church of Christ.

12. "Without good reason we will not wander about from place to place, nor engage in pastimes.

13. "We will not, through slothfulness, remain at home on the Sabbath, and neglect to hear the word of God.

14. "If engaged in the capacity of servants, we will not practise those *customs of servants* which are contrary to the New Testament.

15. "We will, in a becoming manner, administer to the sick.

16. "We will wash, clothe, and bury the dead.

17. "We will not use harsh or unkind language.

18. "Drugs which turn the head, as opium, bang,* etc. we will not use.

19. "We will not swear by God, or Jesus Christ.

20. "We will not give others bad instruction, or advice.

21. "For the recovery of our diseases we will not use the muntru, or the tuntru.†

22. "We will not practise according to heathen usages, in regard to births, marriages, and funerals.

* Bang—an intoxicating drug, extracted from hemp.

† Incantations and mystic ceremonies, much practised by Brahmuns.

23. "We will not gamble, or play any game of chance.
24. "We will do evil to no man."

From this time to his death, Babajee, with the assistance of Dajaba, carried on the operations of the mission, under the direction of Mr. Boggs, who had recently arrived in the country, and could not, of course, afford any direct assistance in the Mahratha services. He conducted our morning and evening service, superintended two schools, and was the overseer of the poor asylum. In addition to the increased labors and cares which my absence threw on him, he undertook to instruct Mr. B. in the Mahratha language. He was perfectly voluntary in these services. The labors of the mission would have been curtailed had he not desired that they should remain as they were. His zeal, no doubt, hurried him on beyond the limits of his strength; and it is not improbable that his increased labors predisposed him to an attack of the cholera. He was naturally of a feeble constitution, and had been but little accustomed to hard study and severe exertion. In several instances, and once in particular, during our last preaching tour, he had been seized with a severe complaint in his bowels. This was, doubtless, occasioned by exposure to the heat, and over exertion.

The warm weather had already commenced, and the season was unusually hot. He pursued his labors with the same diligence as he had done. His

zeal remained unabated. The spirit was indeed willing; but alas! how soon we were convinced, the flesh was weak. Never were our expectations more raised, never did *we* regard his labors so essential to the successful prosecution of our work. But the great Head of the church had otherwise determined. We were to be rebuked for fixing our hopes on *man* for success. Babajee was not necessary to the accomplishment of God's purposes in India, and he removed him to a higher and a happier sphere of action. While in the midst of his work, and when we regarded him as peculiarly qualified for increased usefulness, he was seized with the cholera. He survived the first attack, and attempted to return to his work; but the scourge reappeared after a few days, and executed its dread commission, and left our afflicted mission again to mourn.

His end, as far as we know, was peace. No member of the mission who could speak his language, or understand what he said, was with him during his illness, or at the time of his death. Some days before his death he lost the use of his speech, and soon after was bereft of reason. It does not appear that any apprehensions were entertained, either by himself, or others, that his end was so near, till he became unable to converse. His wife, and others who were with him, say, that, up to the time of his delirium he uniformly expressed an entire confidence in

his Redeemer, and an unshaken hope of salvation by his blood. He died on the 17th April, 1833, aged forty-two; lamented by the mission, deeply lamented by his bereaved widow, lamented by the church, by the people of the poor-house, and respected, as far as a person in his circumstances could be, by all. He was highly esteemed by the lower orders of the people; and the Brahmuns, while they no doubt most cordially hated him for having abandoned the religion of his fathers, and not only become a proselyte to another religion, but a teacher of it, could not but respect him as a clever man, and an honest, upright, and sincere outcast. They had, no doubt, many a time, predicted his death as a judgment which the angry gods would inflict on him for his impiety, in forsaking the religion of their ancient order; and they now, not unlikely, sought to turn the present occasion to their own account, and to rivet the fetters on their willing slaves. The event had verified the prediction, and they could now challenge the confidence of the people, and at the same time to hold out to all apostates from Brahmunism, an example of terror. But why do the heathen rage, and the people imagine a vain thing? He that sitteth in the heavens shall laugh: the Lord shall have them in derision. He will speak to them in his wrath, and vex them in his sore displeasure. While the holy hill of Zion shall arise and the glory of her King shall fill the whole earth. Come, Lord Jesus,

come quickly. Dispel the dark clouds which now hover over the heathen nations, take thine "inheritance," and possess "the uttermost parts of the earth."

But stop, pious reader, and, as you drop a tear over the little spot of earth where repose the bones of Babajee, reflect for whom you mourn. You mourn not for a hero who defied the thunders of war—who was great only in the destruction of his species, and who shall live only in the history of battles and martial triumphs. You mourn not for a statesman, whose marbled monument tells you how great he was—how little he is. You mourn not for a poet, a sage, or an orator. You mourn for a Hindoo Brahman—for a despised disciple of Jesus Christ, in a dark corner of the earth, whom the world knew not, and of whom the world was not worthy. You mourn for a hero who dared defy more than the warlike hosts of earth—who dared contend, at the sacrifice of every earthly tie, with a contemptuous priesthood and a superstitious people—who dared confront a sneering world. And why should you lament for him? He is one, among the millions who have, within the brief period of your remembrance, gone from that benighted land into the world of spirits. He exchanged a state of persecution and of suffering, for a state of joy and everlasting blessedness. They have gone from a land of wretchedness and abominations, to meet the final

doom of the idolator. We lament not his happy exchange. We mourn that he is *so soon* snatched away from the harvest which we had hoped he was to gather in. But we bow, for so, Father, it seemed good in thy sight.

But a voice comes from Babajee's grave, which we would do well to hear. I have alluded to the importance, to the seemingly indispensable necessity of native laborers, in order to carry on any extensive operations in India. I have dwelt sufficiently on the important services which Babajee rendered to the mission, during his short Christian career. But there is another aspect in which we ought here to view this subject. I mean the mysterious nature of the dispensation. Babajee was an extraordinary instance of piety and zeal. He was brought into the kingdom of his Redeemer at a late period of his life. His whole soul seemed intent on a single object—*professedly* the grand object of every disciple of Christ. Zeal for the house of God consumed him. He was a light to the Gentiles. He emerged from the dark abyss of idolatry. He shone brightly for a little space. Many saw the light, and a few were guided by its refulgence to the Sun of Righteousness. This light was extinguished. It sunk not again into the abyss, but ascended, burning brighter and brighter, till it was lost in the inextinguishable splendor of the "perfect day."

Eight short months measured his Christian ex-

istence. But why was his course so short? God so determined, and we respond, Father, thy will be done. But why—I ask with deference—why, does God deal with us in this manner? Why did he single out Babajee from the myriads of that corrupt priesthood, and convert him, and fill his heart with benevolence, and zeal, and piety, and permit him to commence a useful career, and so highly raise our hopes; and, then, almost at the outset, dash those hopes to the ground? Why does he open such an unbounded field for missionary operations in India, and permit his people to send laborers to that harvest, and then leave them to contend with such difficulties in reference to the heathen themselves, to struggle with so much ill health, to be removed, and so often to sicken and die? Why does he give us so little *apparent* success, so few converts; why so much defection among these converts? Why does he seem to withhold from that field the *extensive* influences of his blessed Spirit? We may resolve all these questions in his sovereign will. We may say "it is to try the faith of his people," to test our fidelity and perseverance in his service. But there *may* be reasons with which we, as instruments, are more personally and more awfully concerned. God may be displeased. The cloud which hangs over that country, may be the cloud of his indignation. The subject demands a most solemn investigation. There may be awful guilt somewhere.

To ascertain where this guilt lies, we must first ascertain where lies the responsibility. The command has gone out that *the work must be done.* Every disciple of Jesus Christ has recognised, in the general terms of his covenant vows, that this command is enjoined on him; and that he will bear the burden of the work to the extent of his ability. Here then is responsibility. It lies, as a whole, on the entire body of Christ's disciples. It lies, individually, on each, and on every member of Christ's church. If this responsibility be not sustained; if every professed follower of Jesus Christ do not put forth his efforts according to "that which he hath;" if he do not obey a most unequivocal command, and do not fulfil the vow, which he knowingly and voluntarily made, what reason has he to expect that God will smile on his enterprise? While God works, as he has said he will work, by human instrumentality, how can he expect that missions will prosper, that missionaries will be preserved, and that God will extensively pour out his Spirit, and remove all those mountains-like obstacles which the perversity of the heathen's heart has set up against the conversion of that quarter of the globe?

My Christian friends, you must measure your expectations of the success of missions among the heathen by your own zeal and devotedness to the cause. Your own heart is the index. The amount of piety there, the amount of genuine love to God in

your church, of devotedness to Christ throughout the churches of the land, of self-devotion in her ministers, of interest in the monthly prayer meeting for the general diffusion of the Holy Spirit, will tell you how much reason *you* have to hope that the Hindoos, or any large portions of the heathen world, will soon be converted. Weigh yourselves in this balance, and if you be found wanting, cease to murmur; cease to reproach the almoners of your bounty to the heathen, humble yourselves in the dust, quicken your diligence, cry for help and begin anew.

But I do not mean to exonerate your missionaries. They bear with you an individual responsibility. They are your covenanted servants; and bound by this compact to be faithful to the confidence which you have reposed in them. They may not have sustained their responsibility; and they may not have acquitted themselves well as your representatives. They may be chargeable with a share of the guilt. They are but men. Charge them with a want of fidelity in the dispensing of the precious treasure which you have committed to them, if they deserve it. Send out better men if you can; but know that *you* cannot throw off the responsibility of this great work.

But comes there no voice from that consecrated spot, to the "schools of the prophets?" Yes; I hear it. I have already told you, that an increased burden of labor devolved on Babajee a few weeks before his

death. The only efficient missionary had been compelled to leave the station on account of ill health; and the only remaining one was at that time unable to labor among a people of a strange tongue. Why did your predecessors suffer our number to become so reduced, that the temporary absence or failure of a single man must suspend our labors, or throw an insupportable burden on a poor native convert? They knew our wants. Appeals for more laborers at that station had been made, but a few months previous to this very juncture. And these appeals are now lying in your archives, then little heeded, now forgotten. They sent us but a single man. He arrived, but late. He came to a people of a hard speech, and could then only look on, lament, in vain desire to labor, and return to his books. Some of these very men, who then heard the cry for help, and who ought to have gone to India, may still be seeking some goodly place in America. They *may* not be chargeable with the calamity which befell us in consequence of their neglect; but they may, perhaps, be chargeable with a dereliction in duty.

Do *you* reply, that if you had been candidates for the sacred office at that time, you would have helped us? The case is not altered. Similar difficulties are encountered, similar losses are sustained at the present day, and the same reasons exist why *you* should go to the help of your brethren in

India. You have now before you, at least *one* disastrous result of that tardy, hesitating spirit, which has so long spell-bound the young men of our Theological Seminaries, when they have been called on to make a *decision* as to their *personal* duty of engaging in the work of foreign missions. The above is probably not a solitary instance of a disastrous result from the same cause. Pity then to your brethren, who are laboring, fainting, struggling, falling, without comrades enough to carry them to their untimely graves, pleads with you to come and help them. Humanity pleads. The perishing condition of the heathen pleads. Obligation to your Saviour pleads; *God commands.*

But we will linger no longer about the tomb of our departed brother. Dust has returned to dust—ashes to ashes. His spirit has returned to God who gave it. His labors on earth are done; his account is closed; he is singing the song of Moses and of the Lamb. His body reposes under the wide spreading branches of a tamarind tree. May the good seed which he has sown, be watered by the dews of Divine Grace, and vegetate, and spring up, and become a great tree; and, like the beautiful and ever-green tamarind, may it take deep root, extend its branches, blossom, and bear much fruit. May its leaves be for the healing of that nation; its fruit delight the souls of many, and under its shadow may the weary pilgrims rest!

PRAYER BY BABAJEE.*

"O Thou self-existent God! who art worthy to be adored by the whole Universe! I am a great sinner. I was born in sin. My heart is naturally full of lust, envy, pride, avarice, hypocrisy, and deceit. My youth was spent in vanity, and my riper years, in dissipation and lewdness. Old age approaches; death is in his train. Without thy mercy, O God! I must suffer everlasting punishment in hell.

"O Thou Purifier and Restorer of the fallen! I am fallen. I am deserving of the eternal torments of hell. I am like a broken vessel, only fit to be cast out as useless. I ask, Merciful God! the pardon of my sins. I do not ask this on account of any good works which I have done; nor on account of any righteousness of my own. I am fallen: Thou art the Restorer. For to restore such as I am, Thou didst assume a human body. In the person of the Son, Thou didst become incarnate, and didst yield up thy life on the cross, to atone for sin. By his perfect obedience to the law, in our stead, he did work out, for us, an everlasting righteousness. I come to thee, in the name of Jesus Christ, my Sa-

* This prayer was written out, by Babajee, a few weeks before his death, and will here very appropriately close his memoir. It may be taken as a fair specimen of his confessions and supplications at a Throne of Grace; as far as related to his own spiritual wants. His supplications for others, and for the cause of Christ in general, are equally ardent and simple.

viour, and implore of thee, the pardon of all my sins. Have mercy on me. Infuse into my heart thy Holy Spirit, and cleanse me from sin. Eradicate every sinful propensity, and ingraft in my heart the lovely graces of humility, gentleness, compassion, joy, peace, heavenly wisdom, and a holy disposition. Deliver me from sinful thoughts, and imaginations; from anger, hypocrisy, pride, covetousness, and worldly infatuation; and enable me to keep thy commandments, and to worship thee in sincerity. Lead me in the right way; teach me thy word; and enable me to preach the Gospel of thy Son, with boldness. I can do nothing without thy assistance. I can neither worship thee, nor pray to thee, nor praise, thank, nor glorify thee aright. Therefore, O thou Father of the fatherless, help me, save me—cast me not off, for to whom else shall I go?

"Adorable God! may this body of sin be crucified with the body of Christ. May he dwell in me, and I in him. Soon my soul must leave this earthly tabernacle; May it then, through Jesus Christ, go to thee; there to worship thee for ever. In thy service, will be all my joy and happiness. All this, I ask, in the name of Jesus Christ. May I praise and glorify thee for ever and ever: Amen."

END OF THE MEMOIR.

PART II.

CONTAINING

ILLUSTRATIONS OF THE DOMESTIC HABITS, MANNERS, CUSTOMS, AND SUPERSTITIONS OF THE HINDOOS; A SKETCH OF THE DECKAN, AND NOTICES OF INDIA IN GENERAL; AND AN ACCOUNT OF THE AMERICAN MISSION, IN WESTERN INDIA.

PART II.

CHAPTER I.

Little known of India in America.—Indian History divided into three periods.—Little known of the first period.—Nature of their Historical records.—How the Hindoos divide time.—Conquest by the Mahomedans—by different nations of Europe—by the English.

SINCE completing the preceding Memoir, I have feared my labor would, in part, be lost, if the reader be not more fully introduced to the country and kindred of the subject of the Memoir. The intercourse between India and America is so limited, and of such a nature, as almost to preclude the people of the latter from possessing any very minute knowledge of the former. They have but a vague knowledge of the country; and, in general, a still more vague and incorrect knowledge of the people. Missionary reports, journals, and letters, have done what, in this way, could be done. But the heterogeneous mass of information which has thus been communicated, lies scattered through the numerous volumes, and the innumerable pamphlets and news-

papers, which the religious press has furnished for the last twenty years; and the American public are scarcely the wiser for the varied stores of information which have so often been exported from this interesting country. It is not possible for me, wholly, to supply the deficiency. I have neither the leisure nor the means of supplying, in one connected form, so *much* valuable information as has heretofore been communicated, in *detached* portions, by my predecessors, and overlooked or forgotten by the good people in America.

What I here principally propose, for the better understanding of the preceding Memoir, is, to give a brief account, such as I have been able to collect, of the Deckan, together with a short history of our Mission at Ahmednuggur.

In executing the first part of this plan, I shall be excused for detaining the reader a few moments, with a few remarks on India in general. Indian history may be divided into three general periods: the period before the conquests of the Mahomedans; the period of the reign of the Mahomedans; and the period since the nations of Europe have held large possessions in India.

The history of the first period is so enveloped in the mists of fable, that it is difficult to distinguish truth from fiction. Still, I do not think it is true, that no traces of the history of this ancient people have come down to us. The Hindoo himself fur-

nishes us a key by which we may unlock the mystic door, and cull from the legendary store a few genuine materials. The Hindoo invests every thing with the marvelous. Truth and honesty are too tame and insipid. To say that some renowned king lived a thousand years ago, made conquests, established a great empire, administered his government with justice, protected Hindooism, fed the Brahmuns, abounded in charity to the poor, reigned thirty years, and died at the age of sixty, would be too insipid a tale to command the perusal of any one. The hero, therefore, must be invested with a divine character. It must be said he was an incarnation of the Deity; that he flourished two millions of years ago; that he was in stature like the cocoa-nut tree; that he lived a thousand years; fought with the giants; imprisoned thirty-three millions of gods; tore mountains from their foundations to construct a bridge over the sea; gave lacks of rupees to the Brahmuns; became a terror to Indra, the king of the gods, on account of his piety; paid court to the sun, and received from him some invaluable boon; and, like Virgil's hero, descended into the infernal regions, and visited the manes of his fathers.* The Hindoo, though the most incredulous about historical truth, feels no difficulty in believing such kind of history. Such are his habits of thinking, and such the character of his sacred books, that he seems quite incapable of

* Such is the history of the *great* king Vicram, of central India.

believing the naked truth. Hence it is, that the accounts which the Hindoos have of the creation, of the deluge, of the subsequent peopling of the earth, and of the rise and progress of the Indian empire, are so wrapped up in the most incredible fictions, that, at first view, we are ready to say, there is not a particle of truth to be found in this whole heterogeneous mass of rubbish.

The Hindoos divide time into four periods, which are called yoogs: the last of which periods, (the one in which we are now living,) is called the Kalee yoog; the present year, (1835,) is the 4935th year of this yoog. What occurred among mortals during the three first periods of the world, we know not; no records remain. Tradition here steps in, as usual, and pretends to supply the deficiency. We learn, however, little from her, except that virtue and truth prevailed in the first period, and men lived one hundred thousand years. In the second period, only three parts of the creation obeyed the oracles of God, and men lived ten thousand years. In the third period, half the creation became corrupt, and the age of man was limited to a thousand years. During the last period, man has departed from the rectitude of his fathers,—only a fourth part regard the dictates of God, and human life is curtailed to one hundred years. The commencement of the Kalee yoog, it will be seen, does not materially differ from the Mosaic date of the creation.

The founder of the first empire in India, appears, from the Maha Burut, (an Indian poem,) to have been Krishna. This event took place soon after the commencement of the Kalee yoog. Krishna and his posterity reigned four hundred years. In his reign, learning is said to have flourished, and the people were divided into castes. Then followed a succession of sixteen or eighteen dynasties. The empire of the Hindoos over India came down entire, till about one hundred and seventy years before Christ, when it was dissolved by civil discord and war. Princes and governors of different provinces assumed the appearance of independent sovereigns, and took the name of emperors. Still, there was never afterwards a regular succession of kings. India, though no longer united in one great empire, was still powerful and rich. No foreign invasion had exhausted her resources. If we may judge from that wealth, comforts, and luxuries of life, which the first conquerors found, we must believe that India was once a land favored of Heaven, above almost any nation on the face of the earth. And may we not indulge the pleasing supposition that she once honored and adored the Author of her blessings? But, alas! ungrateful India! thy present degradation betrays thy guilt! Thou hast forsaken the Lord thy God! Thou hast not hearkened to his voice, to observe to do all his commandments, and his statutes,

which he has commanded thee; thou hast turned aside after other gods to serve them; and all the curses pronounced against rebellious Israel have fallen on thee! 'Thou art cursed in the city and in the field; thou art cursed in thy basket and thy store; thou art cursed in the fruit of thy body, in the fruit of thy flocks, and in thy lands; thou art cursed when thou comest in, and when thou goest out! The Lord has sent upon thee cursing, vexation, and rebuke, in all that thou wouldst do! The pestilence cleaves to thee! The Lord has smitten thee with consumption, with fever, with extreme burning, and with the sword, and with blasting and mildew, and they will pursue thee till thou perish!'

With the exception of the invasion of Alexander the Great, three hundred and twenty-seven years before Christ, India seems scarcely to have suffered from foreign aggression, till about the year of the Christian era 1000, when the Mahomedans from Persia, first began, in good earnest, to make inroads east of the Indus. They came, they saw, they conquered. Nothing in modern times has equalled the ferocity and desperation of the first Mahomedan conquests in India. Urged on by a mad enthusiasm; intoxicated with the hope of rich booty, and inspired with the promise of beatitude in paradise if they died fighting with the infidels, they pounced like tigers upon their prey. A fertile country was left desolate;

flourishing cities, heaps of ruins; and rivers sacred to their fathers, flowed with the blood of their countrymen. Palaces were burnt, temples pillaged, and the public works of ages destroyed in a day. Silver, gold, jewels, precious stones, were neither counted nor weighed, but estimated by the maund (twenty-eight pounds) or by camel loads. My limits do not permit of detail. Suffice it to say here, they were soon the lords of the land, and despots over the unoffending Hindoos. Islamism became the national religion, and the only road to peace or preferment. The Hindoos from this hour became bondmen and slaves to foreign masters. Their chains have been riveted on them by a succession of conquerors, till freedom, patriotism, and national virtue have quite disappeared from the land. But all the calamities which were so unsparingly inflicted by the infuriated zeal of the Moslems, were but the beginning of sorrow to the devoted Hindoo. These were but the commencement of a series of wars and rapines, which were to lay waste the land, impoverish the country, and drive to the verge of desperation, a once prosperous, and a comparatively happy people. The carcass had begun to be torn; and now new flights of birds of prey and passage, were attracted from the western world. Soon they were seen hovering over their prey. The Portuguese, the Dutch, the French, and the English, have, all in

their turn, satiated their rapacity on the unoffending natives of India.

I avoid at present entering into any detail of the *means* which have been adopted by these several nations, to gain possessions in India. The history "of their unparalleled crimes, violated treaties, bloodshed, treachery and devastation," will stand recorded in the book of God's unerring memory, and cannot fail to be made manifest in the day of divine retribution.

Of the European nations who have shared in the plunder of India, and who have, and who still hold possessions there, the English are by far the most prominent. The power of the other European nations has long since been on the wane, and is now reduced to the government of a few small provinces. The dominion of the English extends from the Indus to China, and from the Hymilya mountains to Cape Commorin. Within these extended boundaries, there are, it is true, several nations who fancy themselves independent, and they are said to be so. Some of these are termed allies, some independent, and others dependent states. But they differ very little, except in name, and in the degree of their dependence. They are directly or indirectly subservient to the East India Company. Let them but *act*, as if they *were* independent states, and they would soon awake from their pleasant delusion.

We have a specimen of their real condition, in the case of the Raja of Sattara. He fancies himself an independent prince; has an English *Resident* placed at his capital; is required to keep up a specified military force, to be *officered* by Englishmen. This is what is called a subsidized force. The same is to be found among all the *independent* princes of India. The policy on the part of the invaders, in imposing on their dependents this subsidized force, is a consummate piece of worldly wisdom, and is well understood by the English. In this way they virtually secure the army of those who might become their opponents. They secure the patronage for the most lucrative offices in these states, which, in England is so highly valued, as to make this one of the greatest advantages derived from their Eastern possessions. By allowing these states, many of which are not fertile, and but sparsely peopled, to govern themselves, they derive more advantages than they would be likely to realize, were they to assume the reins of government over them. The Raja of Sattara, is not allowed to go out of his own capital, or to see an Englishman, not even an officer of his own army, if he be an Englishman, without permission from the Resident. The truth is, these princes only retain the shadow of power; and this will vanish when the interest or the will of the East India Company shall require it. The Residents are kings; the princes are vassals.

The possessions of the English, in India, are more extensive than is generally supposed. Their dominion, in the manner I have described, embraces a population of about one hundred and fifty millions. Their vast territories have, heretofore, been divided into three portions, called Presidencies, viz: Bengal, Madras, and Bombay. A new Presidency has recently been added, in the north of India, the capital of which is Agra. Each of these has its governor. The Governor of Bengal is the Governor General of all India; and the other Governors are subordinate to him. He enjoys an income, and supports a state dignity, scarcely inferior to that of the king of England. His palace, in external appearance, at least, far surpasses St. James' in London, and is not inferior to the new palace. All the heads of government are princes; and Calcutta, the capital of all India, is well named the City of Palaces. The revenue of India, which is enormous, and which burdens the poor natives, beyond any thing which they can much longer endure, is said to be inadequate to the expenses of government. The soil is the immediate property of the government, which the people cultivate as vassals.

A vast army is, of course, required to ensure the peaceful possession of such a country. The majority of the soldiers are sepoys, enlisted in the country, disciplined in European tactics, and invariably officered by Englishmen. No native is allowed to hold

any office of trust, or of much profit. The military force is diffused over the whole country. Every strong hold is secured, and every large town, or other important place, is garrisoned. Hence, in whatever part of India we go, we meet with people of our own color and language, in different ranks in life, but all connected with the government. We find, at every important military station, Christian churches and chaplains, and nominal Christians, and a few real Christians. We also find, in these insulated spots, which are like little smiling islands in the midst of the dark ocean, comfortable and elegant houses, beautiful gardens, refined and intelligent gentlemen and ladies, European markets, roads, bridges, carriages, and all that goes to make up the comforts and the elegancies of life. What a contrast between the conquerors and the conquered!

The last important acquisition, which the English have made in India, is that of the Mahratha country, in the Deckan. This was done in the year 1818. The prince of the Mahratha states being in his minority, the government was administered by the Peshwa, (prime minister.) The Peshwa had confined the young prince in the fort at Sattara, under the pretext, that he was *non compos mentis*; and had assumed the reins of government himself. It is unnecessary to detail the causes that led to the war which terminated in the subjugation of those states to the British rule, and sent Barjee Row, the

Peshwa, on a long pilgrimage to the holy city of Benares, with a pension of 800,000 rupees a year! Barjee Row no doubt deserved, on account of the infamous course of policy which he adopted, both towards the English and native governments, a severe chastisement. But whether the English were right, in judging that his misrule and his treachery afforded a just ground for them to substitute what they thought a better form of government, I leave for the politician to decide. The fact is before us, that they did it; and in this conquest, added another large tract of territory to their already overgrown possessions; and again replenished their coffers with the wealth of the Peshwa. But in this, as in all their conquests, there is a semblance of virtue and justice. They espoused the cause of the rightful heir to the throne, and put down the usurper. But what did they do with the usurper? and what with the lawful heir of the Mahratha states? The former they sent to Benares, the holy city of all India, with a rich pension of 800,000 rupees, $400,000 a year; and to the latter they gave Satara, his former prison, with a small province adjacent. Here he wears the crown, and another wields the sceptre.

CHAPTER II.

Account of the Deckan.—Its extent.—Towns.—Villages.—Importance as a Missionary Field.—Its former History.

THE word Deckan, Dukhina, or south country, is a term of somewhat indefinite import; it was formerly applied by Hindoo geographers to all the countries which lie south of the Nerbuddah river. But the Mahomedans holding no permanent possessions south of the river Kristna, applied the name Deckan to the countries which were situated between these two rivers, and extending from the Indian ocean on the west, to the bay of Bengal on the east. Since the conquests by the English, the term has undergone another limitation. What now is generally understood by the Deckan, is that part of the above-mentioned territory which is owned by the English. This is bounded on the north and the south by the Nerbudda and the Kristna rivers; on the west by the Ghaut Mountains, and on the east by the Godavery river, which separates it from the territories of the Nizam of Hydrabad; including the districts of Poona, Ahmednuggur, Candish, Darwar, and the possessions of the rajah of Sattara.

The Deckan, thus limited, has a population of ten or twelve millions; three-fourths of whom speak

the Mahratta language. This territory comprises an area of 70,000 square miles, and contains, according to Hamilton's Indian Gazetteer, 9481 towns and villages; 7229 of which belong to the British government. And here the inquiry will naturally arise, to whom do the others belong? It may, therefore, be well here to explain the peculiar manner in which this part of the country is possessed. Governments within governments are common, I believe, throughout India. The origin of such a state of things seems to have been this: martial chieftains, and others deserving well of the state were rewarded, by their prince, with the government of a certain number of cities or villages, according to their bravery, or the number of troops which they had furnished, or the services which they had otherwise rendered. As one of these chieftains increased the number of his villages, he increased his army and extended his power, and in time became an independent prince. This was the case with Sindia and Holkar, who were once generals in the Peshwa's army. They fought *for* him, till he had enabled them to fight *against* him; then they fought for themselves, and established dominions in central India, still holding the possessions which had been given them by the Peshwa, in the Deckan.

We will, for the sake of illustrating this subject, take for an example the district or collectorship of Ahmednuggur. This contains 8 or 9000 square

miles, and 2,647 towns and villages: one hundred and eight of these are *enams*, that is, they have been given as a present to families or individuals, in consideration of some important service which the parties have rendered to government; one hundred and ninety-eight are jarghires, (freeholds): one hundred and seventy-nine belong to Sindia; eighty to Holkar, and forty-four to the Nizam of Hydrabad. These different persons *own* their respective villages, and exercise in them their several governments independent of each other. There is also another description of land and village proprietors, whose tenure, to the ear of an American, appears somewhat curious. Lands and villages are owned by Hindoo gods. These places, which are not a few in number, have, at some former period, been given by their respective owners, to their favorite deities; and the revenue of each village is, from this time, devoted to the supposed benefit of its god. This is expended in the different services at the temple, as bathing the god, burning incense, fanning the idol, sweeping the temple, and such like; in sacrifices, feastings, and processions; and in the support of as great a number of Brahmuns, and *wives of the god*, as the revenue will allow. The reader will have a better idea of these religious establishments, when he has read the eighth chapter of this part of the volume.

Hence it is that the traveler or the missionary, is

heard to speak of being in the possession of different native princes, in the same region of country, and in the same day. In traveling twenty miles, we may preach in one village belonging to the English; another to Sindia; a third to Holkar; and a fourth the property of Gunputtee or Khundoba. This state of things existed under the native governments, and has been permitted to remain by the English as they found it. The same state of things seems to be alluded to in the New Testament. The servants, to whom a nobleman committed his goods, were rewarded by their master, according to their fidelity; one with "ten cities," another, "with five cities." One half of the villages in the vicinity of Ahmednuggur, are subject to Sindia or Holkar, whose capitals are in central India. The suttee has been abolished under the rule of the British government, but not in the dominions of these princes. Hence it is, that the suttee is performed in the very heart of the English possessions, but not under their government. One of these horrid scenes took place, in Feb. 1834, within five miles of Ahmednuggur, and no notice was taken of it by the English government. Five widows, the wives of one chief, were burnt about the same time, within twenty-five miles of Bombay. Perhaps the English authorities cannot, consistently with their stipulations with these governments that they will not interfere with their religion, directly control these things; but as they can con-

trol where policy requires, why may they not when right, and humanity demand?

The indulgence, which Brahmunism has received from the existing government, is, in my opinion, reprehensible in the highest degree. There are many good men, both in England and in the service of government in India, who are sadly grieved at such a state of things, but are unable to apply the remedy. Treaties were entered into, and stipulations were made with the different native powers, when they yielded to British domination, which put it beyond the power of the present Executive to pursue that stern Christian policy, which, as a Christian nation, to a nation of idolators, they are most solemnly bound to pursue. The present government is reduced to the sad alternative of violating a most *unchristian* treaty, or of regarding it. They have received large sums of money as the price of idolatry, as in the case of the pilgrim-tax; and perhaps still larger sums go out from their treasury every year, for the support of Hindooism, as in the case of the revenues allowed to different temples. As a sort of *offset* against some of these things, they support schools for the natives, on the principles of free toleration, not allowing religion of *any* kind to be taught in them. As the teachers are idolators and priests, and the scholars are idolators, and need no teaching to keep them so, the *free toleration* amounts only to this, that *Christianity*

shall not be taught in them. I have had an opportunity of seeing how the principle of these schools operates, both in Ahmednuggur, and other places, and have found such schools much more opposed to Christianity than those are, which are wholly under the patronage of the Hindoos themselves.

As the Deckan, in all probability, may soon become the principal field for the benevolent operations of the American churches in Western India; both on account of its presenting a wide and almost unoccupied field, and from the fact that there are there, fewer obstacles to the pleasant and successful prosecution of missions by Americans, a short account of its former history will, I believe, be very acceptable to the inquiring reader. Every thing which goes to elucidate the history of a heathen nation, is a step gained towards its Christianization. Christians cannot be brought to *act* for the emancipation of India, till a corresponding *feeling* be excited; and this feeling will not exist till there be a corresponding knowledge of the character, condition, and history of the people for whom they are called on to feel and to act.

I shall not here attempt to trace back the history of this part of the peninsula, beyond the first Muhummudan invasion of India, in the year 1000. Previous to this important epoch, the Deckanees seem to have been united with the other Indian states, in one great empire, or to have (at certain

periods at least) enjoyed an independent kingdom of their own, in which they lived, undisturbed by foreigners, and in the enjoyment of all the peace and happiness which a Hindoo government is capable of affording. So it was, when the Moslems first turned their hostile spears towards the Deckan, in the year 1292. Ramdeo was the reigning prince. His capital was Deoghire, now called, Dawlatabad. The name of the first invader, was Alla, nephew of the emperor of Delhi, and commander of his forces. As the character of the contending parties, the wealth and imbecility of the Hindoos, and the rapaciousness and cruelty of the Mussulmans, are developed in the account which has been handed down, of this first invasion of the Deckan, I shall give it somewhat in detail.

The arms of the Mahummudans had now for more than two centuries been victorious in Hindoostan. The terror of their approach struck a panic in every heart. The rumor of an advancing army, reached the capital of Ramdeo—and Alla, with a numerous host, was soon encamped before the palace. Resistance was vain, and the panic-struck prince offered terms. Alla accepts fifty maunds of pure gold,* a large quantity of pearls and jewels, fifty elephants, and one thousand horses. On these conditions Alla retreats. But the son of Ramdeo,

* A maund is 28 lbs. avordupoise.

returning at this time, with an army to the capital, attacks the retreating foe, without the order or knowledge of his father. Enraged at this supposed perfidy, the Tartars give battle to the idolators, disperse them with great slaughter, and will not now stay the work of destruction, or spare the kingdom, but on the following almost incredible conditions: That Alla should receive, on evacuating the country, six hundred maunds of pure gold, seven maunds of pearls, two maunds of diamonds, rubies, emeralds, and sapphires; a thousand maunds of silver, four thousand pieces of silk, and a long list of other precious commodities, which surpass all belief; together with the cession of Elichpoor and its dependencies. Laden with this rich booty, Alla returned, murdered his emperor, Ferose II., who had come to pay him a friendly visit, and assumed the royal umbrella.

Here I must be indulged in a short digression, for the sake of delineating more fully the character of this extraordinary man. Alla mounts the throne of Delhi in 1295; is twice invaded by the Moguls; meets them with an army of 300,000 horse and 2700 elephants; repulses them with great slaughter; forms the plan of establishing a new religion, but is dissuaded by a sage, named Alla ul Muluck; devises a scheme for universal conquest. Fearing conspiracies and insurrections in his empire, he demanded of his omrahs (nobles) what were the prin-

cipal causes of the prevailing disorders. Among other causes, they declared, "that the public use of wine was the source of many disorders; for when men form themselves into societies, for the purpose of drinking, their minds are disclosed to one another, while the strength of the liquor, fermenting their blood, precipitates them into the most desperate undertakings." He then published an edict against the use of wine and strong liquors, upon pain of death. He himself set the example to his subjects, and emptied his cellars into the streets. In this, says the historian, he was followed by all ranks of people, so that for some days the common sewers flowed with wine. He endeavored to equalize property by laying taxes on the rich. His pomp, wealth, and power, was never equalled by any prince in Hindoostan; his household servants were 17,000. In one day he massacred in the streets of Delhi 15,000 Mogul slaves. He is, perhaps, but a fair specimen of the first conquerors of India. Their character presents an extraordinary compound of the brave, the savage, the noble, the cruel, the generous, the avaricious, the devout, the profane.

Alla, now emperor, completed the conquest of the Deckan; and, in 1306, carried Ramdeo prisoner to Delhi, and made his country a province of the great empire. In the early part of the 14th century, the Emperor, Moohumud the Third, having visited Deoghire, and become much captivated with the

place, formed the wild plan of removing his capital thither from Delhi, changing the name of Deoghire to that of Dawlatabad (or the fortunate city). "He therefore," says the historian, "gave orders for Delhi to be desolated, and men, women and children to migrate to Dawlatabad. He commanded trees to be torn up by the root, and planted in regular rows, to afford the emigrants a shade." After having almost ruined Delhi, and afflicted his subjects with incalculable losses and sufferings, by compelling them to remove to a strange country, 750 miles from their old habitations, the scheme was abandoned as impracticable.

From the year 1347 to 1518, there reigned in the Deckan a succession of Muhummudan sovereigns, who seem to have been independent of the emperor at Delhi. On the dissolution of this Deckanee kingdom, the Deckan was divided into the four following kingdoms: Bejapoor, Berar, Golconda, and Ahmednuggur. Of the latter I shall speak in its proper place, where it will be seen, that an earlier date is given to the origin of that state than is assigned here. The seeming discrepancy doubtless arises from the probable fact that the real or *claimed* independence of Ahmednuggur, was some few years prior to its nominal, or acknowledged independence.

These independent states preserved their sovereignty till about the year 1600, when they were

partially conquered by Acbur the Great, and once more made a part of the empire of Delhi.

During the reign of Jehanghire, the successor of Acbur, the Deckan remained his tributary—half subdued, half independent, but always rebellious. The complete subjugation of the country, however, was left for that extraordinary character in Indian history, Aurungzebe. He was the "great Mogul," who sat on the throne of Delhi, when the "East India Company" commenced their career in Hindoostan; and who is so often mentioned in the early history of British India. He was the great-grandson of Acbur, and the son and successor of the emperor Shah Jehan. He is known, also, in history, by the title of Allumghire, conqueror of the world.* He is, as I said, called great; and so he was; great in war, great in council, great in his pretensions to devotion, great in wading through the blood of his family to the throne, and greatest of all in duplicity, dissimulation, and hypocrisy. He commenced his public career, when only thirteen years old, as viceroy of the Deckan, under Shah Jehan, his father. The different provinces were now subdued, and brought under a more complete subjection than had been done in any former reign. The capital was, in 1634, transferred from Dawlatabad, to the neighboring town of Gurka, which becoming the fa-

* Shah Jehan means king of the world—Jehangire, lord of the world. Ornament of the world, sun of women, light of the seraglio, are terms of respect applied to honorable females.

verite residence of Aurungzebe, during his viceroyalty in the Deckan, received the name of Aurungabad.

During the long and prosperous reign of Aurungzebe at Delhi, which continued fifty years, and concluded with his death in 1707, the Deckan remained a province of his vast empire. A formidable power was now rising in western India, which, during the last years of his reign, occupied all his resources, and could only be kept in check by his extraordinary mind. The Mahrathas, a people comparatively of recent origin, and known only as pirates on the coast, or marauding tribes in the interior, gave him great trouble. Although overawed till the death of Aurungzebe, they then seized on most of the southern portions of his dominions, and set up a new empire in the western provinces of the Deckan. Nizam ul Muluck took the eastern portion, which is still held by his successors.

Sewajee, a name well known in Indian history, was the first who consolidated the Mahratha empire, by combining the efforts of the different military and predatory chiefs. He was born in 1626, and died in 1680. The Mahrathas very soon became possessed of the most formidable empire in India. In the year 1740, we find them in possession of the whole of the Deckan, and of the South of India. Their dominions, eastward, were bounded by the sea, and stretched north and south from Agra to

Cape Comorin. They had ransacked and burnt Delhi, the capital of the Mogul empire. The conquests of the Mahrathas were of the worst possible character. They never lost their predatory habits. They acted the part of robbers—not of conquerors—who overcame, not to aggrandize themselves by possession, but to enrich themselves by plunder. They swept over the country like devouring locusts. They conquered, they massacred, they plundered, they burnt, and only left behind them the most dreary desolation. Their empire, though for some time formidable, and at different periods extensive, continued to wane till its final overthrow by the English, in 1817.

I have given only the outlines of a history, which it would require some volumes to fill up. But this is sufficient for my present purpose. The predatory spirit of the Mahrathas is now broken. They are a peaceable, inoffensive people. Though many of the chiefs of their tribes are still living, and possessed of their hereditary estates, there seems no apprehension of a revolt. The people in general are extremely poor. The cultivators are hard working and industrious, and appear to be possessed of some integrity. Still indolence, the hereditary disease of the Hindoo, characterizes the majority of the people. The higher orders of the people are daily sinking in importance. Their hereditary possessions are wasting away without the hope of recovery. The Brahmuns are

struggling to maintain their superiority, but in vain. Blind as the people are to their gross impositions, and corrupt as is the character of their priests, and slow as the multitude are to learn from foreigners a lesson which they ought to have known long ago without teaching, they seem not unlikely to be compelled, by their poverty, and the many ills which they suffer, to throw off a yoke which has galled their race from time immemorial. The Brahmuns in their turn complain of the degeneracy of the times, and long for, but despair of, the return of that "golden age" when the poor Hindoo thought it an honor to kiss the dust of his feet, and would not pass him without an offering. If craftiness, address, and consummate management could extort money, (where one would suppose none is to be had,) then the Brahmun might still be pampered on the hard-earned pittance of the poor: or if pride, and high pretensions to sanctity, and unblushing claims to divinity, could insure the respect and adoration of the unthinking multitude, the Brahmun would not fail to be honored and adored, as he was wont to be in the golden age. God grant that the unhallowed spell may soon be broken—that the pride of the one, and the blind superstition of the other, may be forgotten in that universal benevolence, which breathes peace and good will to all.

CHAPTER III.

Account of the Deckan continued.—Face of the country, climate, seasons, soil, productions.—Walled towns.—Open country.—Flocks and herds.—No roads.—Mode of conveyance.—Rivers.—Chief towns.—Sketch of Poona.

THE Deckan has an elevation above the sea-coast of about 2000 feet. It may be called an extensive table land of the Eastern and the Western Ghauts. In traveling from Bombay to Ahmednuggur, we pass over the low and level lands of the Concon, which are either occupied as rice fields, or contain large groves of cocoa-nut trees, and ascend these rugged mountains on the west, by a winding road to Kandalla, a village at the top of the Ghauts, and a place of some celebrity, as a convalescent station for European invalids. This road is a work of enormous magnitude, and does honor to the enterprise of the English Government, at whose expense it was constructed. The view from the top of the Ghauts is grand and beautiful. In the back ground rolls the western ocean, stretching to the limits of human vision, and losing itself in the distant view of the blue sky. Under your feet, but nearly two thousand feet below, commences an extensive plain, intersected by numerous streamlets, divided by deep furrows

into rice fields, or covered with groves of the straight, slender, and stately cocoa-nut tree, or diversified with the mango tree, with its thick and beautiful foliage, and its wide-spreading branches. Other portions are overrun with an underwood, and present, from this distant and elevated point, a covering of eternal green. The rugged mountains themselves, afford the most sublime scenery. They form a most pleasing contrast with the surrounding country. Here we seem to get out of India, and once more to behold the scenery, and to breathe the atmosphere of our native land. During the rainy season, the natural grandeur of this scenery is greatly enhanced by the torrents of water which fall on these heights, and rush down in their forced channels, over the perpendicular rocks into the plain below. I have from one point counted more than twenty of these cascades, dashing over precipices of some hundred feet, and falling into one common basin beneath.

As the traveler winds his way through these frightful cliffs, he sees men and beasts of burden, borne down by their heavy loads, struggling to attain his point of elevation; or he may see, almost over his own head, but on a different bend of the same zigzag road, a company of travelers bending their course to the summit. Here he breathes a cool and salubrious air, and regales himself with the pure water of a mountain spring. As he proceeds onwards towards Ahmednuggur, by the way of

Poona, without *descending*, he travels over an immense plain, diversified by gentle undulations, or broken up by small abrupt hills and valleys, and intersected by a great number of streams and rivulets, which take their rise among the Ghauts. He also crosses, if it be in the dry season, the almost empty channels of four or five rivers, of the magnitude of the Hudson, the Connecticut, the Delaware. During the rainy seasons these channels are full, and perhaps overflow their banks. (Job 6: 15—20.)

For eight months in the year, that is, during the dry season, the Deckan presents but little more than one unbroken waste of barrenness and desolation. No hedges or fences; no houses except in the villages; no vegetation, except here and there a field about a well, or reservoir of water, called a garden; and is artificially watered; and scarcely a tree to cheer the prospect, except it be a fruit tree, or a shade tree about a village. The country presents a dreariness of aspect which must be seen to be described. From November till about the first of July, the country presents but one dismal aspect of parched earth, and barren rock. (Isa. 15: 6.) But on the return of the rains, about the middle of June, grass, flowers, vines, weeds, and a most luxuriant vegetation of every description, spring up, as if by magic; and the fields, which a few days before seemed as destitute of the root or seed of vegetation as the ash-heap, are now covered with green herbage. The

barren rock seems to have vegetated. All nature smiles. The flocks and the herds are no longer obliged to thrust their noses into the earth, that they may crop the dried stems of the grass, or extract the very root. They are now led out to *green* pastures, (Psalm 23 : 2,) and, soon satisfied from the abundant herbage, they lie down by the "side of still waters," whither the shepherd, or the herdsman, has guided them, or repose under the shade of the mango.

The eight *dry* months include both the cool and the hot seasons. The cool season commences with November; and the hot season with March. The atmosphere in the Deckan, during the cool season, *is* dry, clear, and cool. The variations of heat and cold during the twenty-four hours, are much greater than in Bombay; and, in consequence, the climate is not so favorable at this particular season of the year, as it is on the sea-coast. The extremes of cold and heat from twelve at night to twelve at noon, are about 45 and 80 degrees. Seldom however does the mercury fall below 50 degrees, or rise above 70 or 75.

From the first of March the weather becomes warm; but not always uncomfortably so, till the commencement of the *hot winds*, about the tenth of the month. These winds are a kind of sirocco, and resemble in a degree the heated air from the mouth of a burning furnace. There is nothing, however, pestilential in them. Europeans, if they

are strong and healthy, do not suffer from this season; and those who are debilitated probably do not suffer on account of these winds, but rather on account of the great degree of heat. The mercury of the thermometer almost daily ranges from 90° to 100°. This is greater, perhaps, than the heat at the same season in Bombay. But there is this difference. The nights in Bombay are as oppressive as the days; while in the Deckan, the nights, during a greater part of this season, are *comparatively* cool. Hence we throw our houses open of a night, as far as our fears of thieves and robbers will allow of it; and by breathing the refreshing air a few hours, we recover, in a degree, from the lassitude of an oppressive day. At eight or nine in the morning we close every door and window, and, as far as possible, shut out the heated atmosphere. In this way, a room which has thick walls, and not connected with the roof of the house, may be kept comparatively, not always, tolerably cool. At four or five in the afternoon, our prison doors are thrown open, and we go forth to our duties without. We can also do the same of a morning. The extreme heat of this season is moderated in Bombay by the *sea-breeze*, which daily blows during the same hours as the hot winds in the Deckan. These winds are rendered *hot* by their passage over a great extent of heated land.

The remaining season is called the *wet* or rainy

season. This commences about the middle of June, and continues three, or three and a half months. Except in these months, a shower of rain, or a mist, seldom moistens the parched earth. On the sea-coast, the rains during this season are almost incessant. Day after day the water falls in torrents, until the tanks and reservoirs of water are overflowing, and many of the fields are inundated. The heavens are shrouded in blackness; the atmosphere, if not streaming with the descending flood, is damp and gloomy; the whole surface of the ground is mud and water; every thing is covered with rust or mould; and nothing but the "bow in the *cloud*," can satify the mind that Bombay and the whole Concon is not about to sink into a watery grave. It need not be said that the sea-coast is an uncomfortable as well as an unhealthful place in the rainy reason.

But not so the Deckan. This is our most delightful and salubrious season. There we have alternate rain and sunshine. Genial showers, with intervals of clear weather, sometimes of two or three days, water the fields and nourish the springing vegetation. All nature wears a most lovely aspect, and only man withholds the expression of his gratitude to the Great Author of all his mercies. The quantity of rain which falls in Ahmednuggur, is probably less than a third part of what falls in Bombay. Hence Europeans, as far as their business will allow

or their means will permit, endeavor to spend the rainy season east of the Ghauts. Poona is the most common place of resort.

The month following the rainy season, that is, October, may be regarded, in all this part of India, as the most unhealthful month in the year. Its insalubrity arises principally from the hot weather, and the rapid decay of vegetable matter. The quick and luxurious growth of vegetation, which covered the whole face of the country, now vanishes more rapidly than it appeared. The saturated earth, again exposed to the rays of a tropical sun, sends up its vapors, and these come impregnated by the noxious miasma of the decaying vegetation. But, as has been said, the quantity of rain is moderate in the Deckan, when compared with that of the sea-coast, and consequently the vegetation is proportionably less. Hence this month in the Deckan is much more salubrious than in the Concon. Persons disposed to liver complaints, or subject to rheumatism, are perhaps the only persons who are not likely to enjoy better health here than in Bombay; or any part of the Concon.

The soil of the Deckan in general is not fertile. If well watered and properly cultivated, it produces well. The cultivation in general is very miserable; and not a sixth part of the land is cultivated at all. The soil is not suited to rice. Wheat may be grown in abundance. Bajree, zoondlee, and gram, are the

staple productions of the Deckan, and supply the place of rice in the Concon. Flax is grown; but the only part used is the seed, from which oil is made. The stalks are fine and short. Hemp is also a common production, from which ropes, etc. are manufactured. From the tops of the hemp, the natives make an intoxicating drink. The tops are plucked when green; and after being dried, are steeped in water and drunken. This is called *Bhang*. Nearly all European vegetables flourish if properly cultivated. Oranges, limes, plantains, bananas, shaddocks, guavas, grapes, peaches, melons, and citrons, only require attention, to be produced in great abundance. The land is never manured. When the soil is exhausted it can only be recovered by allowing it to remain fallow a few years. There being no wood in the Deckan the manure is consumed for fuel.

The people in the Deckan, do not live on their farms, or scattered over the country, but compactly in villages. This practice probably originated from the insecurity which they have experienced on account of robbers and plunderers, with whom the country was formerly, and is still in some measure, infested. The number, size, wealth, and population of the villages which the traveler meets at any given distance, depend very much on the fertility of that part of the country. The distance from one village to another, is seldom less than two miles, or more

than six. The number of houses varies from 10 or 12, to 3000 or 4000. Every village is surrounded by a wall, and secured by one or more gates. The wall is sixteen or eighteen feet high; the lower part is built of stone, and the upper part of sun-dried bricks. Nobody, except outcasts who are not allowed to live in the village, resides outside the walls, and no one will spend the night without the gates, if he can avoid it. A little before sunset, the people, who, in small villages, are mostly cultivators, may be seen coming from the fields in every direction, bringing their farming utensils and driving their flocks and herds into the village. Nothing is allowed to remain without. When the inhabitants have returned, and all is secure, which is usually before nine o'clock, the gates are closed, and kept during the night, by persons of the Mhar caste, who are the hereditary porters of the village. In the small villages, the people are all cultivators. In larger villages there are Brahmuns, shop-keepers, artists, etc. Every village, unless it be very small and poor, contains a temple, a chawdee, (resting place for travelers, and place of resort for public business,) and a public tank. In large villages, these public places are numerous.

Another feature of the Deckan is, that there are neither fences, roads, nor bridges. This, however, is not peculiar to the Deckan. Cows, sheep, goats, and buffaloes, are driven out from the villages in the

morning by their respective keepers, who attend them during the day, "leading them by the side of still waters, and causing them to lie down in green pastures." The shepherd is always accompanied by his faithful dog; carries a long stick, and wears over his head and shoulders a coarse blanket. He lives on the most familiar terms with his flock; they know his voice, they follow him wherever he calls them; he brings back those which stray, watches over the feeble, and takes care of the young; "he gathers the lambs with his arms, and carries them in his bosom, and gently leads those that are with young." The pasture-grounds are for the common use of all. The shepherd and herdsman lead their flocks and herds wherever they choose, except over the tilled fields. These are not separated from the grazing lands by any fence or other barrier, but are guarded during the time of the ripening of the crop, or of the harvest, for the twofold purpose of securing the grain from the grazing cattle, and from the depredation of birds and wild beasts. A rude scaffold is built for this purpose in the centre of the field, and a temporary hut (Isa. 1 : 8.) for the accommodation of the watchman. This office is generally performed by a lad, the son of the husbandman, or some one employed by him for the purpose. The wild beasts which prey on the fields, are, for the most part, the wild hog, the bear, and deer. Those

which disturb the flocks and herds are, the tiger, the leopard, the bear, the wolf, the fox, and jackal.

The villagers generally possess large numbers of cattle; and, but for their superstitious notions of abstaining from the eating of flesh, these cattle would be valuable. As it is, however, they are of very little value. Their cows and goats yield but a small quantity of milk; the wool of their sheep is extremely coarse, and of very little account. Their oxen turn to good account, in the cultivation of their farms, for carrying burdens, and for riding and driving in the carriage. Those accustomed to the latter services, trot over the plain like horses, and are governed by a rope in the nose or on the horns. Buffaloes are used in every respect as bullocks, or neat cattle are, though more common than cows for milk, but less frequently used than oxen for service. The buffalo is the ugliest animal in India. He is of a dirty brown color; high bones and very long horns, sometimes pointing towards the ground, sometimes running nearly parallel with his back. Their horns grow at random, without the least form or beauty. The buffalo yields richer milk, and more in quantity than the cow. Still the latter is generally preferred. Camels are much used for carrying burdens. European travelers prefer them to any other conveyance. Natives ride them, European residents seldom. Asses are very common about villages, where they are employed to

carry bricks, stone, dirt, &c, but are not much used for traveling. They are regarded as an animal of very *low caste*, and their employment is similar to that of the working class of women. No greater indignity can be put on a Brahmun than to set him on an ass. This is sometimes done as a punishment for petty offences. The Deckan abounds in horses. They are small, called tattoos, and used chiefly for riding, and carrying loads. The price of a horse is about ten dollars. An ox is worth six dollars, a cow about four; a sheep or a goat half or thee quarters of a dollar. The natives never eat beef, and very few eat mutton. They live principally on bread made of a cheap grain, which they eat with a vegetable curry, or with Chili peppers. Half a dollar will support a man on this fare for a month. And their clothing is proportionably cheap.

Except the government road from Bombay to Ahmednuggur, there are no roads in this part of the country but foot paths or bridle roads, crooked and difficult to be followed. A stranger cannot go from one village to another without a guide. While the natives formerly expended enormous sums, both of public money, and private munificence, in building and adorning temples, digging tanks and constructing holy places on their sacred streams, it never seems once to have occurred to them, that roads and bridges would be a public benefit, or a private convenience. They traversed the country on horse-

back, or on foot; and conveyed the produce of the country to market on bullocks. These travel about ten miles a day, in companies of hundreds, sometimes of thousands. The men who perform this service are all called "Bringaries," or carriers of grain. This is their profession through life. They travel from one part of the country to another in large bodies, with their wives, children, dogs, and all they possess. They carry grain, or other merchandise, not on their own account, but as agents for others. The men go armed with swords, shields, and matchlocks, against robbers; and sometimes, if the country be insecure, they employ a guard of Bheels. These are the people, who are employed to supply armies when in the field with provisions; and it is not a little remarkable, that two contending armies allow them to pass and repass without molestation, though they may be known to be victualing the enemy's camp. They travel during the day about ten miles, allowing their bullocks to graze by the way. At night they encamp in a plain, unlade their bullocks, form a wall of defence on three sides, by means of the bags of grain, and place their families, their household furniture, and their cattle, in the centre. The latter are arranged in a line, and connected together by means of ropes or chains. Around the whole they place their dogs, who give the earliest notice of the approach of intruders; and

if they be in an insecure part of the country, one of the Binjaries stands sentry.

During more than half the year, the largest rivers in the Deckan—rivers as large as the Connecticut and Hudson—are fordable. On the approach of the rains they are swollen, and fill their broad channels. They are then crossed in boats. These boats, except where the government have provided them, are frequently only such as the traveler constructs for himself on the spot. He takes a sleeping cot, (native bedstead, which is strung with broad tape,) and binds on a sufficient quantity of gourd shells to make it buoyant, under the weight to be put on it; or the same object is gained by attaching four inverted earthen vessels to the corners of the cot. Europeans, even ladies, have often been obliged to cross large rivers on this frail craft.

The principal town in the Deckan is Poona. Ahmednuggur is the second place of importance. In the next rank may be placed Seroor, Malagaum, and Sholapool, which are military stations of the British government. Nassic, which is a missionary station of the church of England, and Junere, which, though not the residence of Europeans, is the next most desirable spot for the establishment of a mission. One person who shall occupy this station should be a physician. Poona and Ahmednuggur excepted I need say no more of these towns, than

that they are central locations, mostly situated on principal roads; and they contain from 10 to 40,000 inhabitants.

Poona was the capital of the Peshwa and of the Mahratha empire, situated about thirty miles east of the Ghauts, N. lat. 18° 30′. Considered as a capital of dominions so extensive, Poona was never large. It did not contain in the days of the Peshwa, more than about 100,000 inhabitants, and its native population has probably not increased since. Another singular feature of Poona is, that it was never fortified with a wall like the other towns and villages in the Deckan. It is situated in an open, defenceless plain, two thousand feet above the level of the sea, and at the junction of the rivers Moota and Moola. These rivers after their junction form the Mootamoola, which runs into the Beema. This river afterwards forms a junction with the Krishna, which falls into the Bay of Bengal, thus forming, during the rainy season, a water communication from within seventy-five miles of the western coast of India, to Madras or Calcutta. Though not fortified by walls, or by natural defence. Poona was still a very convenient capital. There are, in the vicinity, several hill fortresses, to which, in case of an attack, the people fled with the archives and the valuables of the place, after having set fire to the city.

Poona contains several rather elegant buildings,

truly elegant after their style. With the European taste of convenience and beauty, we regard the low entrance, the narrow flights of steps, and the small windows, or rather loop-holes of the palaces at Poona, as any thing but elegant or comfortable. Nor are we better pleased with gildings and gaudy paintings on the walls. Still we admire their dimensions, their architecture, and their Asiatic splendor. Two or three of these palaces, which were built by the last Peshwa, and fancifully named after the days of the week, are still standing; one is now occupied for an English school, and another is devoted to the purposes of government. It is said to have been the original design of the Peshwa to erect seven palaces, to be called Sunday, Monday, etc. Whether they were all to have been in Poona is uncertain. When he was dethroned he was erecting a palace at Phoolshair, fifteen miles distant, which still remains incomplete.

The streets of Poona, which are narrow, crooked, and badly paved, are also fancifully named after mythological personages, adding the termination warree, (street,) and the members of the Hindoo pantheon are represented by paintings on the exterior of the houses. So that as one traverses the streets, he may read the history of the Brahminical deities.

A complete and most beautiful view of Poona, with its palaces; its numerous temples pointing their unhallowed spires to heaven; its gardens, orchards

of mango trees, and plantations; its cantonments, and European settlements, and the extensive plains stretching on every side to the horizon, and interrupted only by a garden, a tope of trees, or a little hillock, may be had from Parwuttee Hill, about a mile west of the town. This hill itself is a most picturesque, charming spot, rising in the midst of a fertile plain, to the height of a few hundred feet, and covered at the top with a rich and elegant establishment of temples, and other idolatrous buildings. These, when illuminated on certain festivals, afford the spectator, in the city, a most brilliant and beautiful spectacle. In descending from this delightful spot, by a broad flight of stone steps, you see at the bottom a large square field, enclosed with high brick walls. This is the field in which the Peshwa used, annually, to assemble the Brahmuns from all parts of the country, and give them alms on a certain feast day. Begging their way from all parts of India, they came to Poona, when they were marked and shut into this field. They were then called out, one at a time, and the gratuity bestowed. The Peshwa is said also to have offered premiums to the competitors for literary merit. An examination was annually held at Parwuttee, when the successful were rewarded with medals, sums of money, or other prizes, according to their respective attainments.

There was another annual assemblage at Poona, near the same time, with the one above mentioned, of a more imposing, but of a less amiable charac-

ter. I mean the festival of the Dussura (doorga poega). On this occasion, the great Mahratha chiefs were in the habit of assembling at Poona, accompanied by prodigious bodies of their followers, for the celebration of this festival, preparatory to their predatory incursions. Having propitiated the goddess with offerings, and sacrifices of sheep, and consecrated their horses, by offering to each of them a victim, they set out on their plundering expeditions, in the surrounding country, making little distinction in their robberies, between friend and foe.

But Poona is changed. It fell under the power of British arms, in 1817. One day the banners of the Peshwa waved over his palace, and the streets of Poona were crowded with the proudest and bravest army in India. The next day, that army was repulsed and scattered; the Peshwa, a fugitive in his own country, hunted from fortress to fortress like a dog driven from his kennel. The English flag was waving over the royal mansion, and an English collector of revenue occupied the palace of the haughty Bajee Row. The oriental magnificence of his court vanished in a day; the native town fell into comparative insignificance, and the graceful turban, and the stately elephant, and all the glittering trappings of Asiatic grandeur, gave place to the military cap, the hat, the horse, and the less gaudy equipage of the European. All the great functionaries of the former government were re-

duced to the condition of dependents, or they voluntarily abandoned their country to seek a better fortune elsewhere, or followed Bajee Kow to his exile. The European cantonments have grown into a town, adorned with an English church, laid out in elegant streets, which are enclosed with hedges of the milk bush, or the prickle pear, with English houses, surrounded with beautiful gardens which are enclosed with hedges, and yield nearly every European vegetable, and every kind of tropical fruit. Poona contains a bazar, which supplies the inhabitants with every production of the country, and almost every comfort or luxury of Europe or China. Few places in India, can vie with Poona, for the beauty of its situation, or the salubrity of its climate.

It is still the metropolis of the Deckan. It is preferred as a residence, by learned Brahmuns and rich natives, and is a favorite resort of devotees; and no less a favorite resort for Europeans. All who can leave Bombay during the rainy season, take up their residence at Poona. The quantity of rain which falls here is small, when compared to that at Bombay. There is at Poona a Sunskrit college, patronized by the government, but wholly under the control of the natives. Here Brahmuns are taught their ancient and sacred language, which few among the priests at this day understand.

The military force at Poona is necessarily considerable. It generally amounts to about two regiments of European infantry, a corps of horse artil-

lery, a corps of engineers, and two or three regiments of native sepoys. These are all officered by Europeans. No native, whatever may be his character as a soldier, can hold a commission. The number of European soldiers in Poona is about 2000, and the whole number of European gentlemen including officers and civilians, public functionaries and private residents, may be 200. There are two chaplains and two churches, and two Scottish missionaries, who, besides their various labors among the Hindoos, preach regularly in English, and have a Presbyterian church of a goodly number of members.* This is composed of soldiers, and such gentlemen and ladies as have been educated in the Scottish church, or from preference have since joined it.

CHAPTER IV.

Ahmednuggur.—A district of the same name—when formed—taken by the English—its ancient grandeur—present state.—Ruins of Mosques—Tombs—Gardens—Aqueducts.—Fortifications in the Deckan—Hill forts—Excavated temples—The moral condition of the country.—An extensive field for Missionary labor.

AHMEDNUGGUR is a town eighty-three miles north-east of Poona. It was built by Ahmed Nizam Shah, (from whom it seems to have derived its name,) in 1493, who made it the capital of an independent

* This mission has since been reduced to one member.

state of the same name. This dynasty continued till the year 1600, when, in the events of revolution, it became a province of the Mogul Empire, in the reign of the renowned Emperor Acbur. It continued under the government of the sovereigns of Delhi, till the death of Aurungzebe, in 1707, when it was seized on by the Mahrathas, and made a part of the Peshwa's dominions, till 1797, when he was forced to cede it to the Dowlet Row Sindia, when he was forced to yield it to the superior claim of the British bayonet in 1803. The city was taken by Gen. Wellesley, the present Duke of Wellington. The fort has ever since been retained by the English. The city however was ceded to the Peshwa in the following year, who seems to have possessed it till the overthrow of his empire by the English, in 1817. Since that period it has remained a part of the dominion of the Honorable Company, and an important military and civil station. From its central position in the Deckan, and its proximity to the territories of the Nizam of Hydrabad, on the east, it is a place of great importance in the defence of the country. It has no natural fortifications, nor is there any hill fortress in the vicinity; its fort, half a mile from the town, is a place of great strength, and capable of sustaining a long siege. The town is situated in an open plain, which forms, with circular ranges of hills, an amphitheatre of about fifteen miles in diameter.

The population, wealth, and appearance of Ah-

mednuggur has, within these few years, considerably increased. This has been chiefly owing to the great accession of merchants, artisans, and laborers, who have been drawn thither on account of the military force, and the civil corps, which have been stationed there. The native population is estimated at 50,000; and the number of Europeans, including about 800 soldiers, is between 900 and 1000. No European (with two or three exceptions) lives within the walls of the town. Their houses, surrounded for the most part by beautiful gardens, are scattered about the environs of the town, some to the distance of three miles, and generally situated on rising grounds, for the benefit of a cool and pure air. Carriage roads have been constructed from the fort, in which stands the church, to the dwelling of nearly every European. The roads, bridges, barracks, hospitals, mess-houses, English dwellings, and every work of foreign artifice, which has, within these few years, been constructed by the English, form a singular contrast with the native huts of the poor, or the massy, expensive, and uncomfortable houses of the more wealthy. These are improvements which have added much to the importance of the place. Still, Ahmednuggur is far, very far, inferior in point of wealth and grandeur to what she was in the days of her Mohamedan masters. Nearly a century and a half has now elapsed since those mighty conquerors possessed the city, and to this day, almost every

rod of ground bears some testimony to the grandeur of their dynasty. Palaces, mosques, tombs, gardens, aqueducts, tanks, public buildings, and private dwellings, of great magnificence, are every where to be seen, both in the city and for several miles on either side; some in perfect repair, some in ruins, and others falling to decay; but all indicate a state of grandeur and wealth which is nowhere to be seen at the present day. The most perfect specimens of the remains are the mosques and the tombs. Some of these are as entire as if they were but of yesterday. There are two relicks of Moslem grandeur, which, in particular, demand the attention of the traveler. The one is the Palace at Fariah Bhag, three miles from town, and the other Salabat Khan's Tomb, six miles distant, and on the summit of the highest hill in the neighborhood.

The palace, which is an octagon of immense dimensions, stands on an artificial island in the centre of a beautiful artificial lake of some acres. The lake, again, is in the centre of a large garden, which contains three or four hundred acres of excellent land, and appears, from the numerous fruit and flower trees still remaining, to have been an Eden, in which the eye was regaled, and the taste gratified with all the beauty and all the luxury of the East. An artificial rivulet, fed from a river at some miles distant, watered the garden, and supplied the lake; and fountains were playing at different distances

from the gate of the garden to the palace, and others in front of the principal entrance to it. By whom this noble pile was built, at what period, or to what purpose it was devoted, does not appear. The whole central part of the edifice is a rotundo, terminating in a vast dome, a little higher than the common roof, which is flat, and forms a promenade. On the four principal sides, in the second story, there are four enclosed rooms about forty feet by twenty. The remainder of the building consists of open apartments, which look towards the garden, in every direction, through arches. There was originally neither bridge nor causeway to the palace. The only communication was by water. The present causeway is of recent construction. The rivulet still feeds the lake, and the garden is still a fertile field. The palace and farm, as it is now called, is rented by government as a place for rearing silk worms, and the manufacture of silk.

The Tomb of Salabat Khan is likewise an octagon, and a huge pile of masonry. Above the basement, in which repose the ashes of the Khan, and of some of his family, the structure is three stories high, and each story, I should judge, thirty feet. The centre, like that of the palace, is one immense arch, extending quite to the top of the edifice, and the spaces between this arch, or rotundo, and the outer wall, form, in reference to the former, three galleries, one above another. The whole, though apparently

unfinished, is a work of great labor and expense, and remains a very striking monument of human pride and folly.

Ahmednuggur is surrounded by a wall about fifteen feet high, constructed partly of stone and partly of sun-dried bricks, and is entered by eight gates, which are closed of a night and kept by sepoys. The town, like most of the villages and towns in the Deckan, presents a most dismal appearance to the stranger. The streets, for the most part, are narrow, crooked, and dirty; and the houses low, flat roofed, and covered with earth. Grass may be seen growing on their roofs, and the sluggish ass grazing there, or the roguish goat leaping from roof to roof in search of the best pasture. The Mohamedans bear a much greater proportion to the Hindoo population than is usual in India. There still remain here a few families of high birth, who hold a part of the estates of their forefathers. But in general they are reduced to poverty and degradation. I know not how they restrain their indignation when they witness the desecration of the tombs, the temples, and the dwellings of their fathers. Many of these are fitted up as dwellings for Europeans. Christians, whom they affect to despise, proudly and thoughtlessly trample on the graves of their fathers. Others are converted into stables, shops, offices, prisons, hospitals, and manufactories. Even the more humble monuments in their common burying-places

have been leveled to the ground, for the sake of the stones, to be used in the erection of houses for Europeans. Their glory has departed. Ichabod is written on every thing which once showed how great and how proud the Moslems were.

I have alluded to the natural fortifications of the Deckan. These are too remarkable to be passed unnoticed. The Deckan may properly be called one immense plain. But it is not unfrequently diversified by beautiful rising grounds, varying in height and size, from the little graceful hillock, to the mountain of several hundred feet. Most of these have a smooth table land on their summits, and the larger ones are encircled with a belt of rock just below their tops. This rock is, by nature, scarped nearly perpendicularly, so as to render the ascent generally impassable, except by artificial means. The warlike Mahrathas did not lose sight of this mode of defence to their country. Winding or zigzag roads are formed on the surface of the hill, by which the ascent is comparatively easy, as far as the rocky belt. A pass is then cut through the rock, by which men, and sometimes horses could ascend by flights of steps to the summit. Sometimes this passage is subterraneous, as at Dawlatabad; in which case, the strength of the fort is considerably increased. If the rock, in any place, be defective, the breach is supplied by a wall. A garrison is posted on the top, and batteries planted on the walls.

As a description of one of these fortifications is, with a few exceptions, a description of the whole, I shall only speak of one which I have ascended and minutely observed. This is in the vicinity of Junere, forty miles to the north of the city of Poona. There is but one path which leads to the summit, and this winds nearly half way around the surface of the hill, before reaching the encircling rock, and is so narrow that two men can scarcely walk abreast. Almost every foot of this path is exposed to the unobstructed fire of the battery above. We were not convinced of the great strength of the place till we arrived at the gate near the commencement of the rocky belt which forms the chief defence of the fort. As the huge gate, set with great iron spikes, or covered with thick sheets of iron, grated on its rusty hinges, one was reminded of Milton's description of the infernal gate. We then began to ascend the steps, and passed successively through *five* similar gates, all of which seem to bid defiance against any power which can be brought to act against them in their peculiar situation. Nothing but the well-directed shells of the English, could ever have caused a garrison here to surrender. On the top, are decaying barracks, houses, magazines, and reservoirs of excellent water. Nearly all these forts are in the hands of the English, but very few of them are garrisoned.

The excavated temples of this part of the coun-

try are, perhaps, still greater objects of curiosity to the common traveler, than the hill forts. They are very numerous. The principal ones are at Carlee, Junere, and Ellora. The latter are the most magnificent, and are said to be unrivaled by any human work on the face of the earth, the pyramids of Egypt not excepted. Some of these are more than a hundred feet in length, by fifty broad, and three stories high. As I cannot describe the whole, for they are very numerous, and of a great variety of forms and dimensions, I will endeavor to give some idea of one here called Keylas. This, though superior to the others, does not, in its general features, greatly differ from them, except that it is a temple *externally*, as well as internally. That is, after the temple was excavated, with doors, porticoes, altars, and images, and the whole internal part complete, the portion of the mountain above it was removed, so as to form a temple externally, with dome, spire, and court-yard; and the whole one entire piece, and of the same rock, every part remaining unmoved, as nature created the mountain. The first object in excavating these temples was, to select the side of a hill where was a solid rock, without rent or fissure. It was then scarped down till there remained a perpendicular side to the rock high enough for the gate-way. Then proceeded the work of excavation from the top of the intended room downwards, leaving portions of the rock for

pillars of support to the roof, for idols, and any purpose as required. The pillars are carved and ornamented with figures of men, beasts, and fictitious animals. Figures of every description, and some of them shockingly obscene, are carved on the walls. But it is not my object here to describe the caves, but only to tell you that they exist in the Deckan.

I have said that the physical aspect of the Deckan is bleak and barren. Would to God that its moral aspect were not more so. Here are temples, and priests, and holy places, and altars, and sacrifices, and holy days, and gods many, and lords many; but no temple is here reared to the worship of Jehovah; no priest, as a good shepherd, brings the wandering sheep into the fold; no place is sacred to the praises of the Most High; no sacrifice is made to the only living and true God; no day is hailed as a welcome cessation from labor, and a day of holy rest, when the soul may find repose on the precious promises of God's word. From the cradle to the grave, generations after generations of this wretched people, worship they know not what, and believe they know not why.

But, blessed be God, there now appears a redeeming spirit for this deluded race. It is not yet fifteen years since missionaries were prohibited from entering the Deckan. An attempt was made about that time, to distribute books and tracts in Poona and its vicinity. Two natives, one a Jew, were

despatched for that purpose. They came to the city of Poona, and there commenced their work. The Brahmuns no sooner ascertained the nature of their embassy, and the character of their books, than they preferred complaints against them to the English Collector, the chief magistrate of the city. He ardently espoused the cause of the Brahmuns, seized the books, and imprisoned the missionaries. It is *said* that he indulged, in the presence of the natives, in bitter imprecations against the missionaries in Bombay, who were the agents in this affair; and told the people that they were greatly abused by this attempt against their religion, and assured them that they should have redress. The books were indignantly kicked about the streets, and finally sent back to Bombay, with the two assistant missionaries, under a guard of soldiers. The whole was done, no doubt, under the pretence of non-interference with the religion of these newly-acquired subjects; and from an apprehension of a revolt, if any attempts to introduce Christianity should be allowed. The *policy* of Government might, at that time, *seem* to require this precaution. But where is the *Christian principle* which allows a Christian nation to conquer and to hold possession of an idolatrous nation on terms like these? The Great Judge and Disposer of nations will vindicate or condemn. He is not an idle spectator among the nations of the earth.

Four or five years elapsed before any further attempts seem to have been made to introduce the gospel at Poona. An attempt was then made by the Scottish mission. Two of their number made a preaching tour as far as Poona. They preached in the streets, distributed tracts, and held public discussions. Complaints against them were brought to the Collector, the gentleman above-named. He had not been sustained by the Bombay Government in the violent measures which he pursued in the former instance, and he now saw fit to adopt a more lenient course. He inquired of the complainants what the missionaries did, that rendered them so offensive—if they resorted to any violence, or used any compulsion in their attempts to propagate Christianity? They answered, no; but that they *talked* and *argued* continually against Hindooism, and in favor of Christianity, and distributed books. Well, said the magistrate, I will allow you the same privilege. Go *talk*, and *argue*, and overthrow their religion, if you can.

Since that period the apprehensions of Government have been greatly allayed; and missionaries have been allowed to traverse the country in any direction they choose. Missionary stations have since been formed at Poona, Ahmednuggur, and Nassic; and tours for preaching the gospel, and the distributing of tracts and books have been made from Candish to Goa, and from the Ghauts to Jalna

and Sholapoor. These, however, are but scoutings and skirmishings through the enemy's country. Only a small part of the towns and villages, have yet been so much as *once* visited by a missionary; and probably not a fourth part of the population of the towns where missionaries reside, has even heard the doctrines of the cross. It is better to consider here what *remains to be done*, than what has been done.

We will make Ahmednuggur the point from which, as a centre, we will look abroad over the spiritual waste of the Mahratha country. On every side appears a vast moral desert. Looking westward, we see a single missionary station at Poona, eighty-three miles distant. Here there is one Scottish missionary. To the northeast there is the station at Nassic, 100 miles, and two missionaries of the church of England. Casting the eye to the north, it meets not with a cheering spot, till it stretches beyond the confines of India, and not then, unless the station at Mongolia should fall in the range. Bearing to the northeast, we find missionaries at Delhi, 830 miles; at Agra, 750; at Allahabad, 500; and Benares, 550 miles. To the east, there is not a missionary this side of the Bengal Presidency. At Nagpoor, 300 miles, there is a single chaplain, but not a missionary till we reach Orissa. To the southeast there are no preachers of the gospel, this side of Hydrabad. A chaplain resides there, but no missionary. At the south we find the first mission-

aries at Belgaum, 300 miles. Taking the above named places, as limits, the area included can be scarcely less than 800 miles by 1000 square; and contains a population probably of 40,000,000; one fourth of whom speak the Mahratha language.

Such is the extent of the unevangelized regions in the interior of India; and, for the most part, comprised within the limits of the Deckan. And it should not be overlooked, that many of the places named above as *limits*, may again be regarded as *centres*, having about them as wide an extent of unevangelized country as Ahmednuggur. Of the thousands of towns and villages comprehended in this region of country, by far the greater number has never yet been visited by a Christian missionary. Previous to the establishment of the American mission at Ahmednuggur, in Dec. 1831, members of the Scottish mission had, in two instances, made preaching tours as far east as that city. The gospel has now for more than four years been preached daily at Ahmednuggur, and great quantities of tracts, books and portions of the Scriptures have been distributed both in the city and through the adjacent country. More than a hundred and fifty villages in the Ahmednuggur district have been visited by Christian missionaries; three tours have been made into the dominions of the Nizam of Hydrabad, as far east as Jalna; and other tours have been made to the west and to the south through the Poona district, and also

through the territory of the Raja of Sattara. When we consider how many villages there are in the Deckan, which have never yet received a single visit from a missionary, and how few of the inhabitants of those which have been visited, not more probably than one tenth, sometimes not a hundreth, ever come near the missionary to hear his message, we shall again exclaim, surely "darkness covers that land, and gross darkness the people."

If the heart of the Christian sickens when he contemplates the general fact that so vast a population is, in the 19th century, still enveloped in the accumulated darkness of ages, and for the most part, without the *means* of being enlightened, how much more must his sympathies be enlisted, when he looks more minutely into their moral condition, when he contemplates the bondage of superstition, the abominations, the cruelties, and the general wretchedness, which idolatry has, from generation to generation, entailed on this mighty mass of human beings. The debt which the church of Christ owes to these 40 millions is no less imperious, because the sufferers do not themselves present their claims. The starving, diseased beggar, may not be able to plead his case before you in person. But who will say that he, on this account, has no claims on your charity, no demands on your humanity? Such is the nature of the *claims* of the heathen. Their cry for help is heard in the sad tale of their miseries.

Their appeal to your compassion comes in the disgusting story of their abominations.

The simple fact that this extensive inland country has, within these few years, been thrown open to the labors of missionaries, ought doubtless to be regarded as a divine intimation that the long night of death, which has for centuries brooded over this land, is now about to disappear, and the Sun of Righteousness ere long is to arise, and to make this "region and shadow of death," as a city that needeth not the light, because the Lord God is the light thereof. It ought to speak with a voice that shall thrill the heart of every Christian.

I have said the whole Mahratha country, and perhaps I may say the whole of India, is laid open to missionary labors. Missionaries, however, would not be allowed to *reside* in every part of the country. They may travel, preach, and distribute books any where, if they have English protection; and they may settle in any part of the Company's possessions, with the permission of government, which is almost certain to be obtained. In this the native inhabitants of the place have no voice. They may neither encourage nor wish the missionaries to settle among them. If the government permit, there is no one who can prevent it. In this way missionaries may settle any where in the Mahratha country, with the same prospect of success as is experienced, or is anticipated, at Poona, or Ahmednuggur.

They have no obstacles to fear but such as arise from the stupidity and the prejudices of the natives, and from their aversion to hear the truths of the gospel. It is doubtful, in my opinion, whether this field will be open in any other sense, until it shall be occupied as it now is. There can, properly speaking, be no *demand* for the gospel, in any better sense of the term, till it shall be known, embraced, and appreciated. Should the door, which in the providence of God, is now open to the interior of the Peninsula, not be entered, we know not how soon it may be closed; and years may roll away, and other countless millions sink to perdition, before the same door shall be opened again. Whether missions in this part of the country would be attended with any more *visible success*, than has been experienced in other parts of Western India, does not affect the question of our duty, nor is it needful for us to know. This is only known, and can only be affected by Him who gives efficacy to *means*. That the gospel should be *preached* to every creature, is a simple *command, binding on us*. We must stand or fall in the judgment of our Divine Master, not according to the *conversion* of every nation, but according to our efforts to *evangelize* every nation. Hence, it may be urged, that guilt attaches itself to the Christian world, and to *every individual Christian*, if every field is not occupied as soon as, by the providence of God, it is laid open.

CHAPTER V.

Mission at Ahmednuggur—its origin—labors.—Death of Mr. Hervey. —Removal of Mr. Graves.—First convert.—Three Hindoos baptized.—Arrival of Mr. Boggs.—First Monday, Jan. 1833.—Inquiry Meeting.—Baptize four natives.—Means employed in the Mission.

THE American mission in Ahmednuggur was commenced in December, 1831. The Bombay mission had been reinforced the preceding March, by the arrival of Messrs. Hervey, Ramsey, and Read. A new station was, from that period, in contemplation, but no measures were taken to effect its establishment, till the following October, when Mr. Allen and myself undertook a tour into the Deckan, for the triple purpose of preaching the gospel, of attending the Missionary Union at Poona, and selecting a location for the contemplated mission. We accordingly visited Kullian, Junere, Seroor, and Ahmednuggur, in reference to the latter object, preaching the gospel, and distributing books in all the intermediate villages. The tour occupied five weeks. We traveled four hundred miles, and visited about fifty villages. It resulted in the selection of Ahmednuggur as the most eligible spot for the establishment of the new station. Junere was regarded as a desirable location, but could not be occupied for the want of a *physician*. It is neither

a civil, nor a military station of the Government, and consequently no English surgeon is stationed there. We cannot occupy such towns, till we can have missionary physicians.

We found Ahmednuggur a large and an increasing town. It was once the capital of a large Muhummudan kingdom; and had but a year or two previous been selected as a principal civil and military station in the Deckan, second only to Poona. It possessed the advantages of a good climate, of British protection, and medical aid. It is a central position, is situated in the midst of a great number of towns and villages, some of which are of considerable importance. And there were at that time several pious gentlemen at Ahmednuggur, who ardently desired the establishment of a mission there. They afforded us all the encouragement in their power; and it is due to Mr. R——, the Collector, to acknowledge—and I feel a pleasure in the acknowledgment—that he most cheerfully consented to the proposed Mission. He is the same gentleman who has been already mentioned as the Collector at Poona, when the first attempts were made to distribute books in that city, where he adopted a very different policy in reference to Missionary operations. His views had changed. He not only consented to our settlement in Ahmednuggur, but he afterwards showed us many kind attentions.

The Mission having determined on Ahmednug-

gur, as the location for a new station, Messrs. Graves, Hervey, Babajee, and myself, immediately repaired thither. The Mission commenced under very favorable auspices. The European residents received us kindly; and the natives were too little acquainted with the nature of missionary operations to receive us otherwise. During the first three or four months, we could preach to large assemblies of natives, wherever we chose, either at our own houses, or in any part of the town. They were always orderly, and generally attentive. But the novelty soon wore away; our object became known: the *spirituality* of the gospel was discovered; and, what no doubt was the greatest offence in the eyes of the Brahmuns, it was also discovered that Christianity and Hindooism could have no communion. The uncompromising nature of Christianity is, every where, in the opinion of the heathen, its most forbidding feature.

The Brahmuns began first to treat our instructions with indifference, and then with contempt. On several occasions they abused us in the streets, and made our labors by the wayside, and in the chief places of concourse, uncomfortable, and oftentimes very trying. They instigated the boys to hoot at us, and pelt us with dirt and stones. Babajee was, at this time, indefatigable and persevering. His labors were indeed "labors of love," for his poor countrymen, and labors too of patience and afflic-

tion. These indignities, though aimed more particularly at him, did not seem to dishearten him. No part of his character exhibits him in a more pleasing light than his conduct towards the persecuting Brahmuns. When they mocked and reviled, he ceased not to reason with them, to warn them, and to pray for them. He always reasoned with mildness and love, but oftentimes with an earnestness and pungency which greatly annoyed them. Still they could not but entertain for him a sort of respect, on account of his stern integrity, and for the unabated interest which he manifested in spite of all their abuse towards him. They were convinced, I believe, that he was a sincere worshiper of the eternal and invisible God.

At this period, Mr. Graves was our principal preacher in the native language. Mr. Hervey and myself had not then been in the country a year, and of consequence had not acquired a free use of the native language. Our usefulness was, however, greatly increased by our connection with Babajee; and his, by our countenance and support. We suggested, and he preached; we led the way, and he faithfully followed. In his public labors he could do nothing alone. The people would not for a moment tolerate him, if he attempted to instruct them in public, unaccompanied by a white man. In a more private capacity, and in his own house, he did not suffer the same inconvenience. But for his greater

influence here, he was indebted to his connection with the mission. In the present state of Christianity in this part of India, no Hindoo convert, who shall honor his profession, and manifest a becoming zeal for the conversion of his countrymen, would long be allowed to exercise the functions of a missionary, unless he be under the immediate care of foreign missionaries. The supposed connection between missionaries and the English government affords native converts the protection which they require.

The daily preaching of the gospel in the town, and at our own houses; our regular studies; the superintendence of a few schools; and a tour to sixteen villages in the vicinity, filled up the first five months of our residence at Ahmednuggur. Mr. Graves was principally engaged in translating the Scriptures, and Mr. Hervey and myself in the acquisition of the Mahratha language.

We had thus far gone on prosperously, beginning to indulge the pleasing hope that the long night of spiritual death, and of the Divine displeasure, was far spent, and that the "day-spring from on high" was about to arise on benighted India. But alas! how short-sighted is man! He knows not what a day may bring forth. In an hour when we thought not of it, almost in the suddenness of a moment, our dear Brother Hervey was transferred to a wider field of usefulness; to an unfading state of glory and beatitude in the heavens! Too soon—

not for himself, not for the cause of his Redeemer, in general, but too soon for us who mourn—was he released from the toils and trials of a missionary life. Too soon did he quit the scenes which had been imbittered but a year before by the death of his beloved wife. Too soon did he cease to care for his orphan child. His sorrow was turned into joy, and he mingles with angels in their song of praise to God, and to the Lamb for ever.

On the evening of the 12th of May, the scourge of Asia, the scourge, shall I say, which has since left its native soil, traversed every nation in Europe, and crossed the broad Atlantic, to take vengeance on America, because she has not discharged her debt to the debased nations of the East, laid her cold hand on our beloved fellow-laborer, and marked him for its own. He dined with us at two; called again at half-past five; changed his apparel at six; the cold sweat, the sunken eye, and the ghastly countenance, intimated, at seven in the evening, that he was the sure victim of spasmodic cholera. At nine he was nearly speechless. Having taking leave of the friends about him, and endeavored, in vain, to kiss his little boy, who now started back with horror when brought to his dying father, he survived till four o'clock in the morning, distorted by spasms, and suffering agonies indescribable. Death, on his first approach, surprised him; but having recovered from the first awful shock, his soul became quiet,

and he apparently quit the tabernacle of clay, and entered the eternal world, with a hope full of glory. This afflictive providence still lies veiled in the mysteries of eternity. We only know that it was right, that it was merciful and kind in our Heavenly Parent, and productive of his glory. We are able to trace, in one instance at least, that mercy was here mingled with judgment. The wife of Babajee had hitherto been a thorn and a vexation to her husband. She had withstood him in his profession and practice of Christianity, and often grieved his soul on account of her blindness of mind, and hardness of heart. Not till she saw a *Christian die*, was she impressed with a sense of her danger, and of eternal realities. In a few months she was brought to renounce the delusive system of her fathers, and to embrace the religion of a crucified Redeemer. She was baptized and received into the Mission Church on the 17th of July, 1832.

As the melancholy event of Mr. Hervey's death was accompanied by a joyous one, so this joyful event was in its turn accompanied and succeeded by a calamitous one. The health of Mr. Graves had for some years been declining. On this account he had spent nearly two years on the Neilgherry Hills, but derived no permanent benefit. It was anxiously hoped that a residence in the Deckan would prove tolerable, if not beneficial to him. But we were disappointed. His physicians advised

a removal to a colder climate, as the only probable means of preserving his life. He accordingly left Ahmednuggur for Bombay the next morning after the baptism of Audee, the wife of Babajee, and from thence embarked for America. The orphan child of Mr. Hervey accompanied Mr. and Mrs. Graves.

The labors of this new Mission now devolved on Babajee and myself. When we were weak, then were we strong. We were not left without a visible testimony that God is faithful to fulfil his promises. The asylum for the poor, the aged, and infirm, which had been established and was supported by voluntary subscriptions among the English residents, had, from the commencement of the mission, been put under our superintendence. This afforded a daily opportunity of administering to the souls of the inmates the bread of life, as well as the meat that perishes. In the months of September and October, several of the poor people became unusually attentive, and gave pleasing evidence that they began to care for the things which pertain to eternal life. As I was one evening, about the middle of October, returning from our five o'clock service, poor lame Kondooba followed me unobserved. The audience, in general, had that evening appeared unusually inattentive, and some of the bystanders had treated us with open contempt. I had but just sat down on the viranda of the house, half in despair, and began to relate to the only earthly object about me, who

would listen to and appreciate the tale of my trials, the circumstances which had just occurred, and the abuse which I had received from this ungrateful people, when Babajee came up and said, "Sahib, here is a man who wishes to speak with you." To my inquiry what he desired, he said, "I wish to be baptized." I asked him why he made such a request. He replied, "I am a great sinner; my mind is very dark, and I wish to be saved through Jesus Christ." I asked him if there were no other Saviour to whom he could go; reminding him of the Brahminical expedients in such a case. He said, Jesus Christ is the only Saviour; the Saviour of the world. And why are you *now* troubled about sin, what evil do you see in it? He said, "I am greatly pained on account of sin; I deserve everlasting punishment." "Do you pray?" "I pray for light; my mind is very dark." I cautioned him against regarding baptism as a rite which in itself could save him from sin; instructed him more clearly in the rudiments of the gospel, and exhorted him to pray much, to hear the word of God attentively, and to repent and believe on the Lord Jesus Christ without delay, assuring him at the same time that I should be most happy to baptize him, if it should appear that a work of grace was wrought in his soul. As he told me this short and simple tale of his heart, my soul blessed and magnified the Lord, and took fresh courage.

This man was of very low caste, and had been

in the poor-house about four months, during which time he had almost daily heard the word of God; but we knew not that any favorable impression had been made on his mind. His case, coming to notice, as it did, at that particular time, I cannot but regard as a kind Providence, to cheer a lonely missionary in the hour of despondency, and to show him that he is to look *only* to God for success in his labors.

I have been thus particular in speaking of the case of this poor man, because he was the first fruits of my labors in India. The kind reader will excuse the partiality; and when he surveys the nakedness of the land, he will cease to wonder that the missionary in Western India should, after a residence of nearly two years, feel peculiar emotion of joy and gratitude, that *one*, and one too so obscure and despicable in the eyes of men, should be brought to listen to his instructions, and to inquire after the way of salvation. I am happy to add, that this poor man, from the period of his first inquiries to the day of his death, nearly three years, did not disappoint the expectations which were first raised concerning him.

On the 18th Nov. Kondooba and two others of the same caste were baptized, and admitted to the church, all inmates of the poor-house. The occasion was one of deep interest. Babajee wept for joy. He saw the travail of his soul, and seemed for the time to say, "it is enough." We sat down to

commemorate the sufferings and death of our risen and ascended Lord. One such occasion repays the missionary for all the sacrifices which he has made. We were joined in this interesting scene by Capt. Sandwith, to whose kindness and Christian attentions we have been often indebted, and by two other officers of the eighth regiment. There were also present, as spectators, about a hundred natives. Some looked on with apparent interest; other gazed as at some unmeaning ceremony. Among the former were three or four who requested baptism, and were regarded by us as inquirers after the truth. By them the scene was regarded with deep interest, and, I trust, resulted in their good.

From this time most of the inmates of the asylum, with two or three others, became almost constant attendants at our family worship of a morning. A greater degree of inquiry was excited among them during the month of December. I was for the most part of this month absent in the neighboring villages; and towards the end of the month made a tour to Chamagonda, and thence westward towards Poona. On my return I had the happiness to welcome Mr. Boggs as a fellow-laborer. He had arrived in Bombay from America the September previous. We had, for the three preceding months, observed the monthly prayer meeting, on the evening of the first Monday, in our native congregation. Its object had been explained; and at our meeting in Nov. an ac-

count had been given of the recent success which has attended missionary labors in different parts of the heathen world, and especially at Ceylon and the Sandwich Islands. I assured them that it is the practice of all in every country, who love and revere the name of Jesus Christ, to meet on the evening of that day, and to offer up to God their united prayers and supplications for the outpouring of his Spirit, for the whole world, and especially for the conversion of the heathen.* And to confirm this, I told them that they would, in an hour or two, see our pious English friends come to our house for that purpose. There seemed something in the idea of this *prayer meeting* which not a little excited their curiosity. And the next morning I was told that those who had been baptized, and one or two others, came to Babajee in the evening, and, referring to what I had said, told him that several persons had met at our house, for the purpose of praying for the heathen, and asked him if they ought not to pray for themselves. Babajee readily assented, and they all joined in supplications for the same glorious object.

The first Monday in January, 1833, I shall always remember with the liveliest feelings of gratitude. On that day God vouchsafed to visit us from

* I was not then aware how *partially* this meeting is attended in the American churches in general. I had just heard of the very extensive revivals of religion throughout the United States, and believed there *must* be a corresponding missionary spirit. Does the present appearance of our monthly concerts for prayer manifest such a spirit?

on high with a token of his faithfulness to the promise, "Lo! I am with you." The day had been set apart, though unknown to us at the time, by the general assembly of the Presbyterian church of the United States, and by other bodies of Christians, as a day of fasting and prayer for the heathen world. I find in my journal the following notice of that day: "This has been the most solemn and interesting day I have witnessed in India. At our morning prayers in the native language, three strangers were present, who said they had come to inquire about the 'new way.' I found on inquiry, that two of these were the parents of a blind man in the asylum, who had requested to be baptized. Our son, said they, has been blind from his birth, but now *he* says, that 'he can see.' At ten o'clock Babajee returned from his morning visit to the poor-house, in an extacy of joy, saying 'the poor people all come about me, inquiring, *what shall we do?* They are all risen up, continued he, and have their loins girt, and are ready.' I appointed a meeting for inquiry at three o'clock to-day, and to my joy and surprise, there were sixteen present. A heavenly influence, I am persuaded, was with us. Our Christian friends in America must be praying for us."

These meetings for inquiry, conversation and prayer, were continued weekly. Among the inquirers was the aged mother of Dajaba, who with her son had accompanied Mr. and Mrs. Boggs to Ahmed-

nuggur, that he might enjoy the friendship and support of Babajee, in the trials to which he, as a convert to Christianity, was exposed. In Bombay, he had recently suffered much persecution and abuse, and had once been beaten. We also wished him to enjoy the instructions of his younger brother in the faith, and hoped he would catch the fire of his zeal, and be made partaker of the rich spiritual gifts, which seemed to be imparted to Babajee. While Babajee lived, our hopes were, in a good degree, realized. His aged mother had been a stubborn idolator; had cruelly persecuted him on his profession of Christianity, and openly declared that she would live and die in the religion of her fathers. She had some time previously given up her idols; and now she renounced caste; lost her hatred to Christianity, and became, as we hoped, a sincere and humble inquirer after the way of salvation by Jesus Christ.

During this month, one of the most promising of our inquirers died. He was old and decrepit; had a presentiment that he should soon die, and eagerly sought to be baptized. Late one evening I heard that he was more ill, and he begged to be baptized before he died. I assented to the request, and appointed the next morning for the administering of the ordinance if he should not be better. But he saw not the light of the morning. At the dawn he was found dead in his room. No one was with him,

but he was heard in the adjoining room to cry out for Babajee, and to ask some of his neighbors to go and call him. But no one would take the trouble to go fifty yards to call Babajee or to inform me! He was heard to call on the name of Jesus, and to speak of baptism. We trust he had obtained mercy through the blood of our Redeemer. We gave his body a Christian burial by the side of the child of another of our inquirers who died three weeks before. The child was buried in the Christian way, at the request of the mother.

On the 10th February, we baptized four more Hindoos, one of whom was the aged mother of Dajaba. The native congregation was addressed on the subject of our creed; each article explained, and compared with the Hindoos' creed. An unusual attention was given during the discourse, and the administration of the ordinance. As the little church sat around the table of the Lord, it afforded a spectacle which angels must contemplate with delight. Here was a beautiful illustration of the power of the gospel to unite in *one*, persons of all ranks, complexions and castes. In this little company of ten Hindoos, there were persons of four different castes; two Brahmuns, two Purbhoos, two Mahrathas, and four Mhars. Our hearts rejoiced in the wisdom, the power, and the goodness of God, that he had suffered our eyes to see and our ears to hear, what we this day witnessed. Ride forth, glorious

Conqueror, till thou shalt gather in *one*, all things in Christ; and make all men see *what is the fellowship of the mystery*, which, from the beginning of the world, hath been hid in God, who created all things by and for Jesus Christ.

Success in his labors can never fail to give the missionary among the heathen, the highest degree of satisfaction which he can experience. Yet it should never be forgotten, that, with this success, come some of his most anxious cares, and his severest trials. This will appear evident to every one, the moment he contemplates the materials from which the Mission Church is taken. The convert to Christianity is expected to sustain a character diametrically opposite to the customs and the prejudices, the practice and education, the views and the feelings, which he imbibed in his earliest infancy. Suppose a work of grace actually began in the heart of a Hindoo, he may fall into sins for which he would, in a Christian land, forfeit his Christian character, and still he may deserve our kind indulgence. Such are the sins of lying and deception, not to mention licentiousness and many others. Children are taught to lie by their own parents, and of course they feel none of those compunctious visitings of conscience, which persons, who have been nurtured under the restraints of Christian morality, experience when they utter a falsehood. A native of India is so accustomed to use truth and falsehood indiscriminate-

ly, as best suits his convenience or his fancy, that he seems almost incapacitated to adhere rigorously to the truth. I would not palliate the crime, but would pardon the missionary for treating the unfortunate creature with indulgence. Even at this early period, we were obliged to discipline one of our members for lying. Being detected, he confessed his fault, asked forgiveness, and received admonition.

The 4th of March also forms an era in the Ahmednuggur mission. We met on that day according to previous appointment, to organize ourselves in a church, and at the same time to form a society for the promotion of Christian morals. We had heretofore existed as a branch of the Mission Church at Bombay. After mature deliberation, we fixed on the Presbyterian form of government, as best suited to the circumstances of a church among the heathen. A brief confession of faith had been prepared for the occasion. Babajee had been proposed for an elder and Dajaba as a deacon. Having explained the nature of a community called a church, and the duty and privilege of uniting in this capacity, we proceeded to adopt the articles of faith, and to unite ourselves in solemn covenant before God, to aid, comfort and edify one another. Babajee and Dajaba were then ordained to their respective offices, by prayer and the imposition of hands.

The object of a moral society was then more fully explained, and we proceeded to adopt the articles,

which had been previously drawn up by Babajee, and submitted to the different members of the church, for the regulation of our moral conduct. These rules, which may be seen in the preceding memoir, were read article by article, and audibly assented to by all the members of the church. They affixed, or caused to be affixed, their names to the paper; and the services closed with thanksgiving to Almighty God, and supplications to the great Shepherd and Bishop of souls, that he would keep this little flock in the midst of this dark, howling wilderness, and make them to lie down in green pastures, and lead them by the side of still waters. The whole services were intensely solemn, and full of interest to all who desire and labor for the salvation of the heathen. The teachers of our schools, the inmates of the asylum, and several from the town, were present. Such occasions, which, to the missionary in India, are "few and far between," are, no doubt, designed by a good Providence, as a kind of compensation for the trials and discouragements of a missionary life. Faithless mortals we are, that we tire and faint, if God do not almost continually give us some *visible* token that our labors are not in vain. We are not willing to wait, even when we have his word for it, that the faithful ministration of his truth shall *never* be in vain.

These were the brightest days of this infant mission. A cloud hung over us. Mr. Boggs had but

recently arrived in the country, and consequently could render no assistance in the native language, and I was obliged to leave the station for a season, on account of the ill health of Mrs. Read. She had suffered from the climate almost from our arrival in the country, and was now so feeble, that physicians said she could not remain in the low country during the approaching hot season, except at the hazard of her life. It was therefore determined that we should go to the high lands in the Mahratha country, and there spend the hot months. Our sphere of usefulness was not, by this means, diminished, but we were taken from a particular field where our services at that time were needed. Nor was this so much to be regretted, while Babajee, under the guidance of Mr. Boggs, was prosecuting all the ordinary labors of the mission. But alas! his work was almost done! He continued to labor with unceasing diligence, till about the middle of April, when he was seized with the cholera, and died on the seventeenth. His death produced a sensation among the members of the church, and the inmates of the asylum, which, for a time, we feared would be followed by very disastrous consequences. They thought all was lost, and were thrown into despair. They supposed the church must be disbanded, and the misssion broken up. This is all perfectly characteristic of the people, and bears some resemblance to the conduct of Christian converts in another part

of Asia many centuries ago. When their head was seized and taken away from them, "they all forsook Him and fled." They gave up all for lost.

The operations of the mission went on with much less change than our native friends had thought possible. The poignancy of their grief was soon abated, and their hopes revived. The consequences of Babajee's death, though less disastrous than they had supposed, were still of a serious nature. Our converts were not yet well grounded in the faith. In every thing they were but children, and needed to be led by the hand. The intimate communication between them and us, was now, in a great degree, broken off. Babajee had watched over them as a father, and had that near access to their hearts which it is impossible that a foreigner should have. His wife, in particular, had been borne on in her Christian course very much by him. She now oftentimes became restless and dissatisfied; and in several instances gave us occasion to reprove her for unbecoming conduct. She was sometimes seen in the streets adorned with a profusion of jewels, and her face and forehead disfigured with heathenish marks. She generally received our admonitions with kindness, and reformed of the specified fault.

Ill health in the mission families, and other disasters, continued to impede the progress of our work. During our absence to the Hills our "hired house"

was burnt, and we were on this account obliged to live at an undue distance from our labors, and consequently were separated so far from our converts that we could not exercise over them the necessary vigilance. No house could be obtained at that time nearer than three miles from the town.

During the year following, the ordinary operations at the station, went on without much interruption. In one instance Dajaba was left alone for a month, on account of the necessary absence of Mr. Boggs and myself. Several tours for preaching the gospel were made in the vicinity. One of these tours occupied nearly three months, and extended far into the interior of the country. In the month of February we baptized another Hindoo. Mr. Allen, who had recently returned from America, joined this branch of the mission in the same month. He is to be employed in itineracies, as far as his health and other circumstances permit. In November, Mrs. R. and myself were again obliged to leave Ahmednuggur, on account of ill health, with little expectation of soon returning. We spent four months in Bombay, where I was engaged in connection with the press, and the mission chapel; when, with the advice of physicians, and the consent of the mission, we embarked for America. There are now residing at Ahmednuggur Rev. Messrs. Allen, and Boggs, and Mr. Abbott, with Mrs. Boggs, and Mrs. Abbott

Of the different means which have been employed

at this station, *the direct preaching of the gospel* has been regarded as by far the most important. It is through *this* that we must look for the salvation of the Hindoos. And, surrounded as we are there by a numerous population in the vicinity, who have never before heard of the gospel of Jesus Christ, we have regarded *itineracies*, as a very prominent department of our labors. The whole number of tours which have been made by this mission for the purpose of preaching the gospel, and distributing books, since its commencement, three years ago, is sixteen. The distance traveled over, 2200 miles; and the whole number of towns and villages which have been visited, two hundred and thirty; the most of which had never been visited by a missionary before. Some of these have been visited twice, or thrice; and a few of them even more than this.

There are two opinions in India respecting the comparative importance of itineracies. The majority of missionaries are of the opinion, that this department of labor ought, in the present state of missionary operations in Western India, to claim the missionary's principal attention; while others advocate the plan of *concentrating* their labors on a few points. At first view this seems plausible. But when we look at the character of the field, we see that the *concentration of labor* is rather ideal, than real, or practicable. It can mean very little more than the persecution, by the truth, of a few gospel-hardened punto-

gees, (school teachers,) and a few still more hardened pundits and domestics. These, with any other natives who may be in the service of the mission, are required, as an indispensable condition of their services, to attend at our place of worship on the Sabbath. This is as it should be. They ought, by every fair means possible, to be brought within the sound of the gospel. And we call this a fair means, because the condition is perfectly understood by them before they engage. Though they do not attend from any wish to hear the gospel, but generally, on the contrary, feel an aversion for it, yet we have the satisfaction of discharging our duty to them, hoping, in reliance on the Divine blessing, that what is now irksome may become a delight; and what is now esteemed a calamity on account of their poverty, may become their joy and their inestimable gain. Besides the classes of persons here referred to, we have no regular and *constant* hearers at our stations. The number of occasional hearers varies of course with times and circumstances. At the Bombay station, where a person in order to hear the preacher, must formally enter a chapel, go up a flight of steps and seat himself among the assembly, the number of occasional hearers does not probably, on an average, exceed three on each Sabbath. The number at Ahmednuggur is much greater. Our preaching places there are open sheds, by the side of a public street, or near some place of concourse. As the people pass and repass, they are attracted to

the place by seeing the little assembly which those who are required to attend make. They then stand without, or enter, as they choose, and come and go as they please. In this way our occasional hearers sometimes amount to fifty, sometimes a hundred.

It will be seen from this statement, that we have no department of labor which answers to that which a parish clergyman enjoys in a Christian land. We have, regularly, no *voluntary* congregations on whom we may hope to deepen on a succeeding occasion, impressions which have once been made. As such a state of things has not yet, in the providence of God, been brought about; and as the country has, by the same good Providence, been opened for extensive iteneracies, I am brought to the conclusion that the latter ought to constitute the burden of missionary labor. The distribution of tracts and portions of Scripture, are of course here included; as this constitutes a most important and an indispensable part of the labors of a preaching tour.

I do not mean, by these remarks, that preaching at one's own station, may ever be regarded as a matter of indifference, or of little importance. It should always be vigorously sustained—and constantly, if the number of missionaries and assistants be sufficient to sustain it in the absence of those who are able to travel. There is only about one third part of the year when a missionary can, without great hazard of health and life, be engaged in itin-

cruciss. During this period, every missionary ought, in my opinion, to itinerate, whether the regular duties of his station be continued or suspended. He only leaves for three or four months, a town where his efforts have been expended for eight or nine months, in order to preach in a hundred other towns or villages, where he will be able to present the gospel to a hundred-fold more heathen, and, oftentimes, under greater advantages than he could in the place of his residence.

The manner of preaching at Ahmednuggur, as to time and place, has been different at different times. For several months after our first arrival, we went daily into the streets, and into places of concourse, such as temples, markets, and travelers' stopping places. We here collected large assemblies, and generally found them orderly and attentive. But when the novelty of the thing had passed off, and, more especially, when the Brahmuns, and the influential part of the community, discovered the object of our labors, they made this mode of preaching so uncomfortable to us, and apparently so useless, that we gradually relinquished it. To suffer ourselves to be treated with indignity, in situations where we could expect no redress, when we had other means of accomplishing our purposes, seemed inconsistent with the dignity of the gospel, or of its ministers. Had we complained to the proper authorities, the natives might affirm that our collecting public assem-

blies at their temples, or in the streets, or near their shops or houses, was a nuisance. We therefore procured ground in eligible places, and erected sheds, where we appointed religious services on specified evenings of the week, and on the Sabbath. We went to these places about an hour before sunset, and addressed all who came. Here, being on our own ground, we could adopt and support our own rules; and we generally found it sufficient to say, occasionally, to a company of reckless Brahmuns, who would, not unfrequently, come to cavil or wrangle, that they must remain quiet till the conclusion of the service, when they should have an opportunity to propose questions, and to enter into a dispassionate discussion if they pleased. Sometimes they would remain, but more frequently retire, defeated in the object for which they came.

During the first eighteen months after the establishment of the mission, we had a religious service in English, of a Sabbath evening. This was attended by several pious officers, and civilians, with their families. They joined us also in the observance of the monthly prayer meeting, on the first Monday of the month; and in a weekly prayer meeting on Wednesday evening. We also preached once a week, during much of this time, to an assembly of European soldiers. This service is still occasionally sustained by Mr. Boggs. The expediency of this measure is, however, at present much to be

questioned, as there is now a chaplain at Ahmednuggur for this duty. In his absence, or with his approbation, this field might properly and profitably be occupied by the mission.

It only remains to speak of schools. We have employed schools in the furtherance of the objects of the mission, as far as we thought it could be done to advantage. We never have entered extensively into this mode of spreading the gospel. The number of our schools has never exceeded four; sometimes but three. The reason of this will appear in what follows. A school taught by a *heathen teacher*, in order to justify its being supported from missionary funds, should have a most vigilant superintendence. It should be visited by the missionary daily. It is needless to say, that a heathen teacher will teach Christianity no farther than he is obliged, in order to retain his place. The regulations of the school system require, that the children be taught the catechism, the commandments, prayers, and hymns. These he will of course teach them. But this is a heartless business. A single word from the teacher is, humanly speaking, enough to do away any impression which might have been made. It should always be a maxim in our efforts to do good, that if we cannot do what we wish, we must do what we can. Acting, or rather overacting, on this maxim, missionaries in this part of India have formerly fallen into an error, in establishing too many

schools. The consequence was, that such schools were left very much under the control of their heathen teachers. Some were visited by a missionary once a week, others once a month, and others, which were at a distance, but once or twice a year. Whereas the true policy of such a maxim, undoubtedly, is, to have no more schools than can enjoy a constant and vigorous superintendence by the missionary. And he should ever bear it in mind, that the direct preaching of the gospel is to be his most prominent duty as a gospel minister. Acting on this principle, we have had but few schools at Ahmednuggur. Were it possible, in the first instance, to obtain true converts to Christianity as teachers; and, had we such teachers, were it possible to induce heathen parents to commit their children to them, (two suppositions equally impracticable,) then the system of mission schools would wear a different aspect. From such schools we should look for the happiest results. We should look to them as the embryo of colleges and seminaries. We should expect to see the rising generation come out from such institutions, if not converted, yet freed from many of the prejudices and superstitions of their fathers, and prepared to exert a beneficial influence on their deluded countrymen. But the influence which has yet been exerted by our schools is not perceptible; nor can we expect any extensive influence to be exerted on the present plan. Could the children be separated from

their parents, be brought under the constant influence of the missionaries, and be kept from the debasing influence of idolatry, sanguine hopes might be entertained of them. All attempts to do this have hitherto proved abortive. The people most sturdily withstand all our endeavors to bring their children under an influence so strictly Christian.

The sad truth is, when the people learn by experience, that their children may attend mission schools without becoming infected by our religion, they have no objection to our educating their *boys*, as they desire to have them educated, but are in general too poor to defray the expenses themselves. But were the discipline of these schools to become as strict as I have supposed, and the superintendence as vigilant, it is to be feared the parents would immediately take the alarm, and withdraw their children from the schools. If the schools were of such a character that they did not believe their children safe from the contamination, as they regard it, of Christianity, they would not, I am persuaded, trust them in our schools another day. Our endeavors at Ahmednuggur to bring the schools under a more vigilant superintendence, and to identify them with our efforts for the conversion of the people, have prevented us from extending our operations in the way of schools, or from constantly keeping up the small number which I have mentioned. Parents there have objected to their children reading Chris-

tian books in the schools. They say we shall make all the scholars Christians. And the Brahmuns of the town will not engage as teachers, and use their influence to prevent others from engaging in our service.

There is another reason why the number of mission schools is small at Ahmednuggur. There are three large schools in that place, supported by the English Government. These schools are free; the teachers well paid, and the boys are supplied with books of a description well suited to the vitiated taste of a Hindoo. And what is still more perplexing to the missionary, they are formed on that principle of *toleration*, of which I have elsewhere spoken; and the scholars seem to regard it as their *right*, as if they had the sanction of Government, to abuse Christian books, and missionaries, wherever they meet them. Our Mission at Ahmednuggur have, probably, before this time, memorialized the Government on this subject, and they will, it is believed, get redress. These Government schools form one of the greatest obstacles with which we have to contend, especially in our efforts for the education of the people.

Female education is in many respects a matter more to be desired by a mission, than the education of boys. Besides the mental improvement in either case, the education of the female sex strikes at an inveterate prejudice, and opens an almost unheard-

of field of enterprise to the long neglected mind of the Hindoo woman. On this account, we have been particularly desirous to establish and support female schools. Were such schools merely of a literary character, an important object is gained in sustaining them. There are, however, the same drawbacks in the prosecution of this part of our system of schools, as have been mentioned in reference to boys' schools; together with an additional one, of still greater difficulty: I mean the want of any desire on the part of parents, to have their girls educated. They fear it as a calamity; but submit to it on account of the pecuniary benefits which will accrue by way of presents, and otherwise. Where female schools have become common, as is the case in Bombay, the children, doubtless, feel a degree of attachment to their schools; and some of them attend and learn, not by restraint, but with pleasure. And their fathers, not unlikely, feel gratified with their attainments, and wish them to continue in school till claimed by their husbands, at the age of about twelve years. Yet if additional pay were not given to the teacher of a female school, and presents to the girls in general were not held out as inducements to regular and prompt attendance, there would not, probably, be a female school, after three months, in this part of India. In accordance with this plan, which is probably the only feasible one, we have sustained a few female schools in Ahmednuggur. These have been sup-

ported by the contributions of the English ladies at the station. The tide of popular feeling, which from their origin existed against them; the ill health of the ladies of the mission; and the complaints which the girls began to make for "more pay," had, when I left India, reduced the number of these schools to a single one. A reaction may soon take place, and a system on a more extensive and improved plan may be adopted. If the day of India's regeneration, is, as we hope, at hand, it must appear in the elevation of her sable daughters, from such depths of degradation.

We have an English school at Ahmednuggur for boys, which is taught by a Mussulman, and attended by lads of different castes, as Hindoos, Muhummudans, and Jews. They are, for the most part, very sprightly boys, and the school promises success. The natives of India are very desirous to learn the English language, and fathers wish to have their sons educated in it. Their object, in general, is neither literature, science, a love of study, nor religion—but money. If they have a knowledge of the English language, they may obtain some lucrative situation in the service of government. Such a school will serve to show the people that we are their friends, and are willing to aid them whenever we can, in their temporal, as well as in their spiritual concerns. And it affords, to say the least, as good an opportunity, as a Mahratta school,

for the communication of religious instruction. It is much to be regretted that religious exercises could not have been introduced into this school from its commencement, and afterwards sustained. Had the superintendent adopted this desirable course, he would not have been able to obtain five boys.

The following anecdote will show how exceedingly sensitive the people at Ahmednuggur were, at that time, on the subject of Christianity. The school contained about thirty scholars; but in a day or two it was reduced to fifteen. The cause of the sudden decrease was this: the boys had been supplied, at a very low price, with the American Sunday School Spelling-books. Spelling-books, on account of their scarcity, and the demand created by the great desire to learn English, are much sought after; and consequently the boys were much pleased when they obtained them. After a few days, they discovered that these books were of a religious character; and the Hindoo boys forthwith left the schools, without assigning any reason. A few days after, some of these boys called on a member of the Mission, who inquired why they had left the school? They replied, that the new spelling-books contained something about Jesus Christ, and, on that account, they said, they could not use them. They were asked to point out any thing in the books which they thought objectionable; and they happened to open at a place where it was written—"Jesus said to

them, Come unto me all ye that labor and are heavy laden, and I will give you rest."

The contemplated seminary, or boarding-school, which was noticed in the Report of the Board for the year 1833, has not yet gone into operation. The plan, were it practicable, would promise success. It is to take children from their parents, when about five years old, and to lodge, feed, clothe, and instruct them, exercising over them parental care. The theory is good; but the measure, as yet, seems premature. Respectable natives will not put their children so much under our control; and it is not thought expedient to commence the school with outcasts, or persons of low caste, as this would virtually shut out all others. The strong-hold of caste must first be loosened, or the people must see themselves compelled to such a course by poverty, or they must feel the influences of Christianity on their hearts, before they will yield to such a measure. How soon the latter motive will influence them, is known only to God; but, if an angel of deliverance do not spring up from some quarter, frightful poverty will soon drive the people of India to desperation. Should He who directs the hearts, and governs the actions of all men, bring them, in their extremity, to those who, in his providence, are sent thither to succor the distressed, then hundreds and thousands may flock to the missionaries, give up their children to be supported and

educated, and give up themselves to serve the Father of all their mercies.

Sometimes, I seem to see this happy day arrived. But again, fearing that devoted India has not yet drunken her full cup of Divine wrath, I see the work of oppression still going on, till the high and the low, the weak and the strong, in their desperate struggle—some for pride, and more for the bare necessities of life—devour and be devoured. The numerous bands of marauders which still infest every part of the country, afford the desperate every facility for such an awful enterprise. A change must, ere long, take place. While the Divine mercy is withheld, or the Divine indignation is suspended—while the cloud which hangs over India does not burst, we will hope it is a cloud of mercy. It looks black; it is streaked with vivid lightnings; a threatening voice is heard; yet these may be but the awful manifestations of Omnipotence, coming in mercy, but displaying the fierceness of his countenance to a people who have so long abused his mercy, and trampled his honor in the dust. While we *hope* that the change which is working in India will, in the providence of God, be overruled for her spiritual deliverance, we ought to labor and pray, relying on the sure promises of God that the fervent prayers, and the faithful labors of his servants, shall never be in vain. We ground our hope on the broad foundation of the Divine promises. Their

fulfilment may be deferred, but they cannot fail. The kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him.

END OF VOL. I.